REMARKS

ON THE

R. Mr. *GOODWINS*

Diſcourſe of the Goſpel.

PROVING

That the Goſpel-Covenant is a Law of Grace; Anſwering his Objections to the contrary, and reſcuing the Texts of Holy Scripture, and many Paſſages of Eccleſiaſtical Writers both Ancient and Modern, from the Falſe Gloſſes which he forces upon them.

By *WILLIAM LORIMER*,
Miniſter of the Goſpel.

It was ſaid in the definition of the Goſpel ——That the Goſpel requireth both Faith and Repentance, or New Obedience, ——Againſt this, the *FLACCIAN SECTARIES* keep a ſtir, &c. *Zach. Urſins* Sum of Chriſtian Religion, *Engliſh* Tranſlation, *pag.* 131. *London*, 1645.

Si converſus fueris & ingemueris, ſalvus eris. In hoc teſtimonio conditionali Deus & præcepto utitur & promiſſo: Dicens quippe, ſi converſus fueris &c. oſtendit ex converſionis conditione promiſſionem ſalutis omnino pendere, &c. Dicit igitur Dominus, ſi hoc feceris, hoc habebis. Si parueris præcepto, patieris beneficio. Auguſtin. lib. 1. de peccat. Remiſſione, cap. 11.

LONDON,

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ERRATA.

Page 2. *line* 39. *read* not, *p.* 3. *l.* 7. *r.* that it is, *p.* 5. *l.* 30. *r.* Righteousness, *p.* 7. *l.* 46. *r.* that men must, *p.* 10. *l.* 23. *r.* falsum, *p.* 10. *l.* 49. *r.* [illegible] *p.* 11. *l.* 9. *r.* to this, *p.* 48. *l.* 1. *r.* lo, *p.* 62. *l.* 49. *for* at *r.* ad, *p.* 85. *l.* 48. *r.* Tom. 2. *p.* 87. *l.* 30. *r.* into, *p.* 88. *l.* 45. *r.* mutila, *p.* 99. *l.* 45. *r.* [illegible], & *l.* 48. *r.* [illegible], *p.* 105. *l.* 44. *for* thereby *r.* whereby, *p.* 110. *l.* 17. *r.* bid, *p.* 113. *l.* 34. *for* perculiar *r.* peculiar, *p.* 119. *l.* 26. *for* hus *r.* thus, *p.* 130. *l. ult. r.* etiam, *p.* 133. *l.* 23. *r.* we do not, *and l.* 49. *after* Scripturæ, *r.* occulta autem sit eadem, quia, *p.* 136. *l.* 49. *for* ust *r.* just, *p.* 139. *at the end, for* canno *r.* adjuvare, *p.* 142. *l.* 33. *r.* internis, *l.* 46. *r.* ipsis, *p.* 148. *l.* 43. *r.* efficitur. Et hoc me negare dico (inquit Triglandius), *p.* 159. *l.* 43. *r.* Law, *p.* 162. *l.* 32. *r.* at all, *p.* 163. *l.* 46. *r.* of Jews, *ibid. l.* 50. *r.* whereof, *p.* 166. *l.* 42. *r.* [illegible], *p.* 176. *l.* 12. *for* hold *r.* held.

What other *Errata* may be, in regard of a Letter, or wrong Pointing, the Courteous Reader is desired to mend them.

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The Preface to the Reader.

THOSE who have attentively read our Apology, and have seen how fully and clearly we vindicated our selves from the Calumnies wherewith the R. B. our Accuser, had Aspersed us in his Letter of Information, may possibly wonder to find the Reverend Mr. Goodwin coming in to the Accusers assistance, and undertaking to make good the same Charge against us, that we are Corrupters of the Old, and Preachers of a New Gospel, to the great danger of Peoples Souls. [See the Preface to his Discourse of the true Nature of the Gospel, and Chap. 4. Pag. 25. Lin. 2, 3, 4, 5, 6, 7, 8. and Chap. 9. Pag. 74. Lin. 11, 12, 18, 19, 20, 21, 22, 23, 24, 25, 26, 32, 33.] But if they duly consider Mr. Goodwins Principles, they may cease wondering; for he professes to believe that the Gospel-Covenant is "no Law of Grace; that is, that it hath neither Precept, nor "Conditional Promise, nor Threatning of its own, at all: And "so that it requires no Duty at all, not so much as Faith in "Christ, and consequently that there are no Sins against the "Gospel. The holding of this Opinion he judges to be of high importance to the Salvation of his own Soul; [See Epistle to the Reader, pag. 1. lin. 15, 16.] for it seems he is afraid that if the Gospel have any Precept of its own, and require any Duty, or threaten any Sinner, then he is undone; and that if * Christ as Mediatour be Judge, then he shall be condemned. Now it is no matter of wonder at all, that a Man of such Principles doth accuse us, and make a Clamour against us as dangerous persons; for indeed we do believe that the Gospel-Covenant which God hath made with his Church through the Mediatour Jesus Christ, is a Law of Grace which hath not only Absolute Promises, but hath also Precepts, Conditional Promises, and Threatnings of its own: That it requires some Duties, and that those who neglect to perform such Duties, are guilty of Sins not only against the Moral Law, but against the Gospel also. We do likewise believe that the Office of

* See his Disc. p. 94.

*a Judge doth belong to a Mediator, and that Christ is both Mediator and Judge; and that as Judge he will condemn some, yea many impenitent Unbelievers for Sins against the Gospel. So that here is a contradictory opposition between the Gospel which we stand for the defence of, (with a resolution through Grace so to do *), and the Gospel that Mr.* Goodwin *would obtrude upon the World; which we think is so far from being the true Gospel of Christ, that it is the Error of* Flacius Illyricus, *which was condemned and exploded by Famous Orthodox Divines of the Reformed Church long before we were born. And I hope the Reverend Mr.* Trail *will yet join with us in condemning that Error of the* Flacians, *as no part of Christs Gospel, but a very gross and dangerous Mistake, especially as improved by Mr.* Goodwin: *But whether he will do so or not, I am sure the late Reverend and Learned Dr.* Owen, *and his worthy successor Mr.* Clarkson, *were of the same Faith with us, and are on our side in this matter. For* (1.) *Dr.* Owen *in his 3d Volume on the* Hebrews, pa. 220. li. 4, 5, 6. *says that,* "[*The first Promise,* Gen. "3. 15. *had in it the nature of a Covenant, grounded on a Promise of Grace, and requiring Obedience in all that received the Promise.*] *And* pag. 221. *on* Heb. 8. 6. "[It (*to wit the new Covenant*) is now so brought in, as to become the entire Rule of the Churches Faith, Obedience and Worship in all things. This is the meaning of the word νενομοθέτηται, established, *say we; but it is* reduced into a fixed state of a Law, or Ordinance, *&c.*] *Again p* 222. "Every Covenant (*saith the Dr.*) that is proposed unto Men, and accepted by them, requires somewhat to be performed on their part, otherwise it is no Covenant]. *Again in* pag. 223. [I (*Dr.* Owen) do not say the Covenant of Grace is Absolute without Conditions, if by Conditions we intend the Duties of Obedience which God requires of us in and by vertue of that Covenant]. *And then from* pag. 235, &c. *the Dr. in many particulars assigning the difference between the Old* Sinai *Covenant* as such, *and the New Gospel-Covenant, when he gives the fifth difference, he says,* [That the New Covenant hath for its Precepts, the Decalogue with some positive Laws; and for its Promises, they are mostly of Spiritual and Eternal Blessings]. *Thus Dr.* Owen. *In which passages, and others that I have cited our*

*See Mark 8. 36, 37, 38.

but of his Writings, he agrees with us exactly, and asserts what we mean by the Gospels being a Law, *as the Scripture calls it.* (2.) *Mr.* Clarkson *in his Book of Sermons and Discourses on several Divine Subjects, newly Printed,* 1696, *and commended to the Reader by the Reverend Mr.* How *and Mr.* Mead. *In the Sermon on* Luke 13. 3. *pag.* 10. *his observation is, that* [Repentance is an Evangelical Duty; a Gospel, a new Covenant Duty. This should not be questioned by those, who either believe what the Gospel delivers, or understand what it is to be Evangelical. But since it is denyed, let us prove it.] *And then he proves it by twelve Arguments. After this in* p. 12, *when he comes to the application of this Doctrine, he says,* [It reproves those who reject this Duty as Legal. Certainly those who find not this in the Gospel, have found another Gospel besides that which Christ and his Apostles preached. But let them take heed, least whilst they will go to Heaven in a way of their own, that way prove a by path, and lead to the gates of Death, instead of the place of Joy. No way but Christ will bring to Heaven, and that has three stages, Faith, Repentance and Obedience. He that will sit down at the end of the first, and never enter upon the second, will never reach Heaven. Indeed he that walks not in all, walks not in any; he is deluded, misled by an *ignis fatuus,* a false fire; and if the Lord do not undeceive him, will fall into the bottomless pit.] *And in* p. 20. *he says,* "[*No Repentance, no Pardon. It is* " *not the cause, but it is the* condition, *without which no remission.* " Solomon *would not ask pardon, but upon this* condition, 2 *Chro.* " 6. 26, 27. *nor does the Lord answer him, but upon the* same " terms, *chap.* 7. 14.] *In fine for understanding the matter he is there treating of, he desires us to observe three Propositions* " [1. Prop. *All Sins are pardoned upon the first act of Faith and* " *Repentance.* — *But tho' all* be then pardoned, yet not all alike. " *Therefore observe* (2.) *Sins past and repented of, are pardoned* " absolutely, *because the condition is present; and where the con-* " *dition is present, that which* was conditional *becomes* absolute. " (3.) *Future Sins, or Sins unrepented of,* are but pardoned *to a* " *Believer* conditionally, *because the* condition *of Pardon,* is not " in being, is future; *he has not yet repented for those Sins,* &c.] *Thus the Reverend, Learned and Pious Mr.* Clarkson. *See what follows:*

follows there immediately. His meaning is, That the wilful Sins which Believers fall into after Conversion, tho' at first Conversion they were pardoned virtually *and* conditionally, *yet they are not pardoned* formally *and* absolutely; *they are not* actually *pardoned, till the guilty Believer hath* actually renewed his Faith and Repentance. *Now those two worthy Ministers of Christ, Dr.* Owen *and Mr.* Clarkson *were no* Amyraldians, *and since we agree with them in this Point, and teach the same Doctrine which they taught before us; Mr.* Goodwin *in his* Preface *did very impertinently mention the opposition made to* Amyrald *in* France, *and it was not fair nor just to do it with a manifest design to make People believe that he dangerously erred in this Point, and we with him. For, to hold the Gospel-Covenant to be a Law of Grace,* in the sense that we hold it so to be, *was none of* Amyralds *singular or erroneous Opinions for which he was taxed by his Adversaries beyond the Seas: Nay this is so far from being one of his singular Opinions, that it was* common *to his Adversaries with him. And for ought I know to the contrary,* they *and* he *were* all *of one mind in believing the Gospel-Covenant to be a* Law of Grace, *as aforesaid.* Some *of them* I know *were, but whether they were all* de facto *agreed in this or not, (for I do not pretend to know them all), yet this is certain that if it be* a revealed Truth, *that the Gospel-Covenant* is a Law, a Law of Grace, especially *with respect to the Elect; all Christians ought to agree to it, and to receive it with Faith and Love, notwithstanding all Objections to the contrary. And now, that it is a* revealed Truth, *I think I have clearly proved in the following Remarks and Animadversions on Mr.* Goodwins *Book, and have also Answered all his Objections against it. That my Proofs and Answers are good, solid and sufficient, I am fully convinced, and firmly perswaded in my own mind; yet I desire no Man to believe it upon my bare word, but advise all Men who are concerned, and into whose hands my Book shall come, to read, consider, and then judge of my Proofs and Answers, and believe (as they will answer to God) according to the evidence which I have offered for the Truth which I have asserted in this matter. I have purposely avoided imitating my Reverend Brothers declamatory way of Writing, because it is not so good a way to clear up the Truth, and*

See the end of his *Preface.*

to

to inform the Judgment, as it is to engage the Affections to an Opinion or Party; and whether with or without Judgment, all is one to some whose design is only to make *or* strengthen a Party. *I sincerely protest that I do not write for such an end, and therefore I use no such means. I likewise remember that* Justin Martyr *in his Paranetical Discourse to the* Greeks, pag. 32. *saith that such a Rhetorical declamatory way of Writing is* [(a) proper unto those who design to cheat People of the Truth, and to steal it away from them.] *And* John Picus *Earl of* Mirandula, *in an Epistle to* Hermolaus Barbarus, *saith that,* [(b) If an Hearer *(and so if a Reader)* be not a Fool, what doth he expect but to be ensnared by a fair painted Speech? But there are three things that are most fit and proper means, whereby to move and perswade the Mind of Man. (1.) The good Life of the Teacher. (2.) The Truth of the thing taught. (3.) A sober, plain, unaffected way of Speech in Teaching.] *This was the way the Lords Prophets and Apostles of old used to perswade Men to the Faith and Practice of Religion; and so should we do after their Example.* Having renounced the hidden things of dishonesty, not walking in craftiness, nor handling the Word of God deceitfully, we should by manifestation of the Truth commend our selves to every Mans Conscience in the sight of God. *This I have sincerely desired and endeavoured to do; as in the presence of the Lord who sees me and will judge me, I have laboured not to corrupt the Gospel, nor suffer it to be corrupted, but to dissipate the Darkness that hath been cast upon it, and to set the Truth of it in a clear Light. But with what success I have done this in the following Writing, it is not expedient for me to declare. Let others now judge of that matter, as they may be concerned, and as they will answer to God, and their own Conscience.*

2 Cor. 4. 2.

2 Cor. 2. 17.

(a) Ἴδιον τῶν τὴν ἀλήθειαν κλέπτειν ἐθελόντων.

(b) *Si non desipit auditor, a fucato Sermone, quid sperat aliud quam insidiar? Tribus maximè persuadetur, vitâ docentis, veritate rei, sobrietate Orationis.* Hermol. Barbaro Epist. 4. in Vol. Epist. illust. vir.

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Remarks on the First Chapter of Mr. Thomas Goodwin's *Diſcourſe of the Goſpel.*

THIS Reverend Brother in his Firſt Chapter, Pages 4, 5. States the Controverſie, and in ſo doing; Firſt ſaith, *That if by the Goſpels being a New Law, is meant a Doctrine of Grace newly revealed after the Covenant of Works was broken, wherein God hath declared in what order and manner he will ſave guilty condemned Sinners, it is preſently granted, and the Controverſie is at end.*

To which I Anſwer, That if he will grant, that God in the Goſpel hath *not only declared* the Order and Manner *of his own acting* in ſaving Sinners; but *alſo* that he hath *declared and preſcribed to us, the Order and Manner of our acting*, in ſubordination to his Grace, *for obtaining* our own Salvation through Chriſt; and likewiſe that the Order preſcribed to us, is a *Conditional Order*, with reſpect to the ſubſequent Bleſſings of the Covenant; then we declare *here*, as we did declare *before* in our Apology, that we mean no more by the Goſpels being *a new Law of Grace*. But he denyes that the Lord in the Goſpel hath preſcribed any Conditional Order to be obſerved by us. And therefore ſaith; "(Secondly,) *What is denyed is this, That the Goſpel is a Law* commanding "new Precepts as Conditions of obtaining its Bleſſings, and Eſtabliſhed with a "Sanction, promiſing Life and Happineſs to the obſervance of them, and threat-"ning the neglect. *Anſwer*, I know no Man that ever affirmed what this Reverend Brother here denyes. *A Law commanding New Precepts*, is a Phraſe peculiar to Mr. *Goodwin*, and with my conſent, he ſhall have the *honour* of being the *firſt Inventer* and *Authour of it*. For my part, though I have heard of a Law commanding new Duties, yet do I not remember that I have heard before of *a Law commanding new Precepts*; for Precept and Commandment being all one, *a Law commanding new Precepts*, is *a Law commanding new Commandments*. I thought the Commandments themſelves had not been the Object, or if you will, the ſubject matter of the Commandments themſelves; but that the Duties Commanded had been the Object or Subject matter of the Commandments. But we let that paſs, the thing which is moſt material, is that *he imagines* his Adverſaries do hold that *the Precepts of the Goſpel Law, are the conditions of obtaining its Bleſſings*. Now this is ſuch a *wild* fancy, that I doubt whether ever it came into a Mans head that was awake, and in the free exerciſe of his Reaſon; How then it comes to be in this Reverend Brothers Book, and that in the very ſtaring of the Controverſie, I do not underſtand: But ſure I am, that I, nor any of my Reverend Brethren that I know, do not hold the Goſpel to be *a Law in that ſenſe*. We do with all our hearts joyn with Mr. *Goodwin, in denying*, that the *Precepts* of the Goſpel *are Conditions* of obtaining its Bleſſings. What we ſay is, That God hath made *the performing of the Duties* required by the Precepts of the Goſpel Law, to be the Condition of obtaining its Subſequent Bleſſings; and that *not for the ſake of the perfor-*

mance, or *of the Duties performed*, but *for the ſake* of Chriſt and his Righteouſneſs according to the promiſe. Thirdly, In ſtating the Controverſie he denies that the Goſpel Law of Grace, or Covenant of Grace has any Sanction either promiſſory of Life and Happineſs unto thoſe who perform the condition, or minatory of puniſhment to thoſe who neglect it. Now here I muſt differ from him, and affirm what he denyes; But (1.) I affirm it with this difference between the promiſſory and minatory Sanction, That the Goſpel primarily and principally promiſeth its ſubſequent Bleſſings and Benefits to thoſe who perform its Condition; and doth but ſecondarily threaten Puniſhments againſt thoſe who neglect to perform it; deſigning thereby to reſtrain Men from the ſin of not performing the Condition, and to bind them over to puniſhment only on ſuppoſition that they do not performe the condition. (2.) I affirm that though the Goſpel promiſe Life and Happineſs unto thoſe who perform its Condition, yet it doth not promiſe it *preciſely for the* performance ſake, but *only for the ſake of Chriſt and his Righteouſneſs*; as it threatens puniſhment unto thoſe who neglect to perform the Condition; and *that for the very neglect of performing it. Heb.* 2. 3. *Epheſ.* 5. 6. *Col.* 3. 6.

Some, I am afraid, will be apt to think that Mr. *Goodwins* ſtumbling on the Threſhold at his firſt ſetting out, and miſtating the Controverſie, is a bad *Omen* for him.

Then in paſſing from his Firſt to his Second Chapter; he promiſes firſt to ſhew that it was little to my purpoſe to *catch eagerly* at the Word *law*, whereever I could meet with it in the Scripture, or in the Writings of Men. *Anſw.* By this it is plain he did not conſider nor underſtand what my purpoſe was. For it is as clear as the light at Noon day, that my purpoſe was to ſhew that the *Accuſer of the Brethren*, who charged us with *Novelty* in calling the Goſpel Covenant, *a new Law of Grace* was groſly miſtaken, and that in confidently affirming againſt us, that [*New Law of Grace is a New Word, but of an Old and Ill meaning*, he *bore falſe Witneſs* againſt his Brethren, and *aſſerted a notorious falſehood in matter of Fact*. This was my purpoſe and deſign, as manifeſtly appears from the Apology. p. 24. And it being ſo, I appeal to all Men of common ſenſe and reaſon, if they have but common honeſty alſo, whether it was not very much to my purpoſe, to prove by Scripture, and by Teſtimonies of Ancient Orthodox Chriſtians, and Modern Proteſtant Divines, that *Law*, and *New Law of Grace*, applyed to, and affirmed of the Goſpel or Covenant of Grace, *were not new words of an old and ill meaning*. And yet *I needed not eagerly to catch* at the word *Law*, for it occurs ſo frequently in Ancient Writings, that a Man who reads them cannot avoid meeting with it; it offers it ſelf to him almoſt at every turn. And now Mr. G. joyns with us *againſt our Accuſer*, and doth further prove him to have been groſly miſtaken, by ſhewing that *New Law of Grace*, is *not a new word*, but of an old ill meaning: On the contrary he demonſtrates it *to be an old word*, but pretends that *now* amongſt us, it hath *a new and ill meaning*. By *this* the People may ſee (if they will but open their Eyes) how well the Teſtimonies of our two Brethren againſt us, do agree; The firſt ſaith, that *New Law of Grace*, is a *New Word*, of an old, but ill meaning; The *Second* who comes to defend him and enforce his Charge againſt us, ſaith that *New Law of Grace* is an *Old Word* of a *New* but *Ill meaning*. But it ſeems however contrary to one another their Teſtimonies are, yet they muſt be both believed to be true againſt us: For neither of theſe Brethren will confeſs that they were miſtaken, and have done us wrong. No, they are both in the right; tho' the one ſay, That *New Law of Grace*, is a *New word* of an old meaning; and the other ſaith, That it is an Old Word of a new meaning. But it may be, ſome will reply, That they both agree at leaſt that it is a word of an ill meaning. *Anſw.* True, But (1.) For all that agreement, they yet

refute

refute one another. For the firſt Accuſer ſaith that the *old meaning is ill*; but Reverend Mr. *Goodwin* maintains that the *old meaning of the Word is good*, and pretends that the *new only is ill*. (2.) If theſe two Brethren do not agree *about the word it ſelf*, whether it be *old* or *new*; but the one ſaith, it is *new*, and the other ſaith it is *old*, and therefore one of them muſt needs be miſtaken; we have more reaſon to believe that they are miſtaken *about the meaning of the word*, and in ſaying, that is a word of an *ill meaning*; becauſe it is much more difficult to know what is the true or falſe, right or wrong meaning of a word, then to know the word it ſelf, whether it be lately invented, or hath been of very ancient uſage in the Chriſtian Church.

Remarks on the Second Chapter.

IN this Chapter he diſcourſeth of the various ſignification of the word *Law*, and affirms that the word *Law* in the Old Teſtament uſed for the Goſpel, ſignifies no more than *a Doctrine*,: To which I Anſwer, (1.) That I freely grant, and never yet denyed, that the word *Law* is capable of a various meaning, nor did I in the Apology from the *bare ſound* of the Word, abſtractly conſidered, ſo much as ſeem to argue for one particular determinate Senſe, excluſive of all others. I only ſay, *p.* 22. that our Brethren ſhould not *diſlike our calling* the Goſpel-Covenant, *a Law*, becauſe the Scriptures of Truth call it ſo expreſly. And this Mr. *Goodwin* doth now confeſs to be true. Likewiſe *p.* 24. from the Apoſtles calling it, *the Law of Faith*, *Rom.* 3. 27. and ſaying that it is of Faith, *that it might be by Grace*, *Rom.* 4. 16. I argue that he hath in *effect*, and *by implication* called it *the Law of Grace*. And that therefore we are no *Innovators* in calling it ſo after him. (2.) Mr. *G.* can never prove that becauſe the word *Law* is of a various ſignification, and ſometimes ſignifies *a Doctrine*, that therefore when it is uſed for the Goſpel, it ſignifies nothing but a *Speculative Doctrine* or *Narrative requiring no Faith nor Practice* in order to obtaining pardon of Sin and Eternal Life through and for the alone Righteouſneſs of Chriſt. (3.) What he alledges out of *Schindler* and *Cocceius* their *Lexicons*, to prove that the *Hebrew* word תורה *Torah*, which is rendred *Law*, ſignifies any *inſtruction given us, not only by the Precepts, but the Promiſes of God*, is wholly impertinent, and makes nothing againſt me. For in my Judgment the *New Law of Grace*, is *inſtructive* both by Precept and Promiſe. Hence I ſay in the Apology, *p.* 22. that it is a *Covenant-Law, which makes rich offers of Grace, of Juſtifying and Glorifying Grace, &c.* And again a little after, that this Law of Grace is *the Conditional part of the Covenant of Grace*; it is that part of the Covenant of Grace, which reſpects the way of God's diſpenſing to us the ſubſequent Bleſſings and Benefits of the Covenant, *ſuch as pardon of Sin and Eternal Salvation*. ---Briefly, *As it is a Law of Grace to us*: it is that part of the Covenant which *preſcribes to us the Condition* to be performed through Grace on our part; and which promiſes us Pardon and Life for Chriſt's ſake alone, when we through Grace perform the Condition; and therefore it muſt needs be *very inſtructive* both by *Precept* and *Promiſe*. (4.) What Mr. *G.* often ſays that the Goſpels being called *a Law*, ſignifies *no more but that it is a Doctrine*; I utterly deny it *in his ſenſe* of the word Doctrine; nor doth תורה, *Torah*, its being derived from ירה *Horah*, prove any ſuch thing. *Buxtorf.*, who underſtood the *Hebrew* as well as any Man in theſe latter Ages, tells us in his *Lexicon*, *pag.* 337. that the *whole word of God* is called תורה *a Law* [*quod nos de Dei voluntate erga nos, & noſtro officio erga Deum & proximum noſtrum doceat & erudiat.*] *Becauſe it inſtructs us, and teaches us God's Will towards us, and our Duty towards God and our Neighbour.* Thus *Buxtorf.* Now

if the *whole Word of God* be called *a Law* for that reaſon, then the *Goſpel Covenant* which is a *principal part* of the word of God, is called a Law *for the ſame reaſon*, to wit, becauſe *it teacheth us Gods Will towards us, and our Duty towards God and our Neighbour*. Accordingly it is freely granted that the Goſpel Govenant *is a Doctrine*, and a *Doctrine of Grace*; but withal, it is to be alwayes remembred, that it is a Doctrine which *not only* promiſes gracious Benefits and Bleſſings on Gods part, but *alſo requires a Condition to be performed, and terms to be complyed with through Grace on our part*. Hence the Evangelical Prophet, *Iſa.* 2. 3. ſaith, *he* [*the Lord*] *will teach us of his ways, and we will walk in his paths*. And proves what he had ſaid, *by this reaſon*, for out of *Sion* ſhall go forth the *Law*, *&c.*

Mr. G. confeſſes that by *Law*, *here is meant* the Goſpel; and then it follows that the Goſpel is a Doctrine which teacheth us the Lords ways, *not only the ways wherein he walks with us*; but *alſo* the ways and paths *wherein we walk* with him. Mr G would have the *wayes* which the Lord *teacheth* his People *by the Goſpel*, to be *only the ways which the Lord himſelf walks in*: He would have them to denote *only the order* which God hath conſtituted *for himſelf* to obſerve in juſtifying Sinners. But certainly that Interpretation is too ſhort, for the *ways* which God hath *preſcribed unto us*, to walk in; are called Gods ways in Scripture, (*Gen.* 18. 19.) and he is alſo ſaid to teach them his People (*Pſal.* 86. 11. and 119. *ver.* 32, 33 *&c. John* 6. 45.) and particularly he teacheth us that it is our *Duty* to believe in Chriſt for Juſtification and Salvation. And *as Chriſt* is the *way* unto the Father, *ſo Faith* is the *way* unto *Chriſt*. This the *Goſpel Law*, the Law of Faith teacheth us, this Faith, it preſcribes to us, and requires of us. (*Acts* 16. 31.); and conſequently the Goſpel in being ſaid to be *a Law*, it is ſaid to be *ſuch a Doctrine as teacheth us the way we are to walk in, ſuch a Doctrine as preſcribes to us ſome Means to be uſed and Condition to be performed by us through Grace*, that we may through Chriſt his Righteouſneſs and Interceſſion obtain the promiſed Bleſſings of Juſtification and Glorification. And this my Reverend Brother ſometimes hath Light to diſcern, and Freedom to confeſs *in part*, as in *pag.* 15. where he ſays, That *according to the uſual Language* of Gods word, *to walk in Gods ways, is to obſerve his orders and appointments*; *the expreſſion here may denote no more than that they would punctually keep to the way of Salvation marked out by him, and ſeek to be juſtified no otherwiſe than by Chriſt's Blood and Righteouſneſs, as the Law or Doctrine of the Goſpel preſcribes*. Thus he. Now (1.) Concerning *this ſeeking* to be juſtifyed by Chriſt's Blood and Righteouſneſs only, which the *Law* or *Doctrine of the Goſpel preſcribes*, I demand of Mr. *Goodwin*, whether it be *ſomething* or *nothing*? If he ſay that it is *nothing*, Then (1.) The *Law* or Doctrine of the Goſpel preſcribes to us *ſeeking*, that is, *it preſcribes nothing*. And that is an *odd way* of preſcribing, to preſcribe, *and yet to preſcribe nothing*. (2.) It is *as odd a way of ſeeking*, for to *ſeek by doing nothing*. But if to avoid this abſurdity, he ſay that *ſeeking is ſomething*; then I affirm that *that ſomething*, muſt be *ſome Work or Act of the Soul*: And if ſo, then we have what we deſire, to wit, that *the Goſpel is a Law*. For he ſays that the *Law or Doctrine* of the Goſpel *preſcribes ſeeking*, and ſeeking *is ſome Work or Act*; therefore the *Goſpel preſcribes ſome Work or Act*. And what it preſcribes to us, *unto that it obliges us*, and ſo by neceſſary conſequence *it is a Law* that obliges us to Work and Act, and by that means to ſeek Juſtification by Chriſt's Blood and Righteouſneſs only. (2*ly.*) It is further to be obſerved, That the *ſeeking* which the *Goſpel Law* preſcribes, is very comprehenſive, as the word (*ſeeking*) is uſed in the Scriptures of Truth. It is a word that ſignifies *the diligent uſe of the Means which the Lord hath appointed for obtaining the thing ſought*. But ſo it is, that (as is proved in the Apology) the Lord hath appointed *Faith and Repentance to be means to be uſed on our part*, for obtaining Juſtification.

ication by Christ's Blood and Righteousness only. [Repentance is the means or condition *dispositive of the Subject* (Man,) that he may be pardoned and justified by Faith in Christ's Blood, and Righteousness only. And Faith is the only *means instrumental*, or *Condition receptive and applicative of the object* (Christ *and his Righteousness*, *by and for which Object alone*, Man is justified and pardoned.] And therefore the Gospel-Law by prescribing the *foresaid seeking*, which signifies the diligent use of all appointed means to the end before-mentioned, *it prescribes the exercise of Faith and Repentance*: And *so the Gospel is a Law* in a very true and good sense, and that sense *the same* which we affirmed it to be in our Apology. Whence it appears that my Reverend Brother *has here yielded the cause*, and is come over to our Camp, and if he would be consistent with himself, here might be an end of the Controversie about the Gospels being *a Law* with respect to Justification. For assuredly, we mean no more than that it prescribes seeking by Faith and Repentance, and chiefly by Faith as aforesaid. And this is the commonly received Doctrine of the Reformed Churches, as I proved in the Apology, and shall yet further prove it, if need be.

But he objects up and down his book, that if the Gospel Covenant did prescribe or require any work or works whatsoever, and did oblige us to *any Duty*, then it would be another Law of Works, and we should still be justified by Works. I Answer, By denying the Consequence. Indeed it is true, That if the Gospel require a Work or Duty, it requires a Work or Duty, for that is an Identical Proposition, and no reasonable Man hath so little Wit as to deny the Truth of it. But it is utterly false, that if the Gospel require any Works, then *it is another Law of Works, in the Scripture-Sense* of the Word. For by *Law of Works*, the Scripture always means *such a Law, or Covenant of Works as would justifie a Man by and for his Works, if he had them, as he ought to have had them.* But though the Gospel require of us some works, *yet it is no Law of Works*; for it doth not require any Works, that we may be *justified either in whole or in part by, and for those Works as such.* Nor are we *for them in the least justified* at the Bar of God. They are not any of them, *the least part of that Rigateousness by and for which we are justified.* This we have declared and explained to fully and clearly in our Apology, that we cannot but wonder that any Christian that is *endued with Common Honesty, and hath read and understood our said Apology*, should persist *in accusing us of holding Justification by Works*; or in asserting confidently that it follows by good consequence from our Principles. That consequence, my Reverend Brother can never prove: For though *Repentance be a Work* yet is it not (according to our Principles) *required by the Evangelical Law, as a Work to Justifie us*, or *as a Work for which we are to be justified in the least degree, but only as a means or condition in the Subject (Man) to dispose and prepare him* for Justification *by Faith only in Christ's Blood* and *Righteousness*. And again, Though Faith be *a Work in it self*, yet doth not the Evangelical Law require it as *a Work to be a part of that Righteousness by and for which we are justified; but it requires Faith only as the Instrumental Means, or Condition by which we receive and apply to our selves; and also trust to Christ and his satisfactory meritorius Righteousness, as that by, and for which alone we are Justified before Gods Tribunal.* Let Mr. G. try when he will, he shall find it impossible to prove from my Principles, as I have here truely and sincerely set them down, that the Gospel would be *another Law of Works*; and that *we would be Justified by Works*, if the Gospel *required Faith and Repentance as aforesaid*. I might with more appearance of reason prove from my *R. B.* Principle, That if Faith *be required only by the Natural Moral Law*, and if we be Justified by Faith, (as we certainly are,) and if Faith be a Work (as in its own Nature it certainly is;) *then we are justified by a Work of the Natural Moral Law*, and so are *in tantum justified*,

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by the Law of Works; and look how he can answer this Argument drawn from his Principle; with as much facility (if not more) shall I answer his Sophisme drawn from my Principle, That the Gospel is *a Law of Grace*.

I need say no more to answer all he brings in his Second Chapter, but to declare, that as he says *pag.* 12. That *all but Papists, Socinians, and Arminians harmoniously agree in explaining such places (as call the Gospel a Law) after such a manner, as may not give the least colour to the Opinion of the Gospels being a Law, in the sense of the three mentioned Parties*; so I do entirely agree with them in *that manner* of explaining them, and do with them utterly *reject the* Popish, Socinian, *and* Arminian *Sense of the Gospels being a New Law.* But then it follows not, that the Gospel is no New Law *in any Sense*, because it is not one *in the* Popish, Socinian, *and* Arminian *Sense*. Our Authour in *pag.* 10. says the Gospel is called a *Law, but no otherwise than as it is a comfortable instruction to poor convinced Sinners what riches of Mercy there are in store, and as it teacheth them how they may trust and hope in the God of all Grace.* But this is not true *in his Exclusive Sense*, for besides that, *it is a Law as it teacheth how* such Sinners *should* (ex officio) *in point of Duty, trust and hope* in the God of all Grace through Jesus Christ. *In fine*, Though in *pag.* 14. he mincingly say, That the word *Judge*, in *Micah* 4. 3. *may very well import no more, than that Christ will judge what course of Salvation is best for us to take, that he will determine the case; and it is better for us to acquiesce in the Decision of his Unerring Judgment, which cannot be deceived, nor will ever mislead us, than to pursue our own mistaken apprehensions, which bewilder us continually*: Yet *even this* will sufficiently evince that the Supernatural Gospel-Revelation of that Judgment and Determination of Christ our Lord and Saviour, is *a Law to us*; for as soon as it comes to our knowledge, it doth of it self immediately oblige us to acquiesce in his Judgment and Determination, and to take that course for Salvation, which he hath judged best for us to take. So that let *Mr. G.* shuffle never so much, he will never be able to avoid his being obliged by the Doctrine of the Gospel immediately to believe in Christ, *Matth.* 17. 5. and to take that course which he hath prescribed in order to Salvation, *Acts* 16. 31. I shall conclude my Animadversions on this Second Chapter, with the Judgment of the Learned and Judicious Mr. *Pool* (who was neither *Papist, Socinian*, nor *Arminian*) as it is expressed in his Annotation on *Isa.* 2. 3. *Out of Zion shall go forth the Law.* [*The New Law, the Doctrine of the Gospel, which is frequently called a Law, because it hath the Nature and Power of a Law, obliging us no less to the Belief and Practice of it, than the Old Law did.*]

Remarks on the Third Chapter.

IN the beginning of this Chapter, he doth me a manifest wrong, in saying, *That I concluded, (but with no certainty) from the Gospels being called a Law in the New Testament, that it is a Rule of Works*, &c.) It is utterly false that I concluded or endeavoured to conclude *that*, from the Gospels being *called a Law*. He cannot to Eternity prove this from any Words of mine in the Apology. All that I concluded from the Gospels being *called a Law* either in the New or Old Testament,

was

was that our Brethren *should not be offended with us*, for *calling* the Goſpel *a Law*, ſince the Scripture calls it by that name. *Apol. p.* 22.

Next, Againſt ſome Body, who from the Etymology of the *Greek* word νόμος, a *Law*, had inferred that by it, is ſignifyed a Rule of Duty, enacted with a Sanction of Penalty or Recompence; he ſays, *That he knows no great weight can be laid on Arguments drawn from an Etymology*. And if he knows this, why did he againſt his knowledge lay great weight on the Etymology of (תורה) *Torah*, and in his ſecond Chapter from the Derivation of (תורה) *Torah* from (הורה) *Horah*, which ſignifies, *he teacheth*, conclude with confidence that *Torah*, *Law*, when uſed for the Goſpel, ſignifies *nothing but a Doctrine which requires no Duty of us at all*. (2) Why doth he *here* again in his Third Chapter, *p.* 17. conclude that the *Greek* word νόμος (when the Goſpel is named by it) ſignifies no more but ſuch a Doctrine as aforeſaid, becauſe the *Septuagint* render the word תורה, *Torah*, by νόμος, as moſt fitting to expreſs ſuch a ſenſe. Is not this Argument grounded upon the Etymology of *Torah*, and conſequently it is grounded upon an uncertainty, by his own Confeſſion. But it ſeems that ſame way of arguing, which is of no force againſt our Brethren, muſt be eſteemed to be of great force againſt us, becauſe ſo is the Will and Pleaſure of this Reverend Brother. All the reſt of this Chapter is taken up in giving the World an account of his Senſe of *Gal.* 2. 19. which he had from *Luther*, and I do not doubt to make it appear, before we have done, that as *Luther* held the Goſpel to be *a Law*, ſo he held that the *Goſpel-Law* requires of us Faith in Chriſt, and Evangelical Repentance. And I am ſure that both *Jerome* and *Primaſius*, Two Ancient Fathers, who in their Commentaries on *Gal.* 2 19. did *that way* interpret the words of *Paul*, *I through the Law, am dead to the Law*; as if he had ſaid, *I through the Evangelical Law, am dead to the Old Law*; I ſay I am ſure that both of them by the Evangelical *Law*, underſtood ſuch a *Goſpel-Law as hath not only Promiſes, but alſo hath its own Precepts and Threatnings*; as manifeſtly appears by what they write in their Commentaries on *Gal.* 3. 13.

And having briefly hinted this, (That *Jerome*, *Primaſius*, and *Luther*, who all Three go one way, and *there* think to have found *the Evangelical Law*, yet did not by the Evangelical Law underſtand *a mere Speculative Doctrine or Narrative that requires nothing at all, neither Faith nor Repentance*,) I might very well paſs over Mr. G's. fine flouriſh upon the Words of the Apoſtle, as not worth my taking any further notice of, had not he dropped ſeveral groſs falſehoods in giving his Senſe of that Text. As (1.) That the Error of the *Galathians*, againſt which *Paul* wrote, was that they held the Goſpel to be *a New Law*, *Diſc. p.* 18. *in the ſame Senſe that we hold it ſo to be*. This, I ſay, is a groſs falſehood, for it is manifeſt that thoſe *Galathians* were Judaizing Chriſtians, whoſe Error was, That Men cannot be Juſtifyed and Saved, unleſs over and beſides their believing in Chriſt, and repenting of their Sins; they be Circumciſed, and keep the Law of *Moſes*. See *Acts* 15. 1. compared with *Gal.* 2. 4. *Gal.* 4. *ver.* 9, 10, 21. and 5. *ver.* 1, 2, 3, 4, 5, 6.

If then thoſe Erroneous *Galathians* had any true and right Notion at all of Juſtification by Chriſt's Imputed Righteouſneſs, yet it is plain, *They thought that Chriſt's Imputed Righteouſneſs received by Faith, was not alone ſufficient*, for Juſtification, but that Men muſt joyn to it, their own Moſaical, *Ceremonial* and *Moral* Righteouſneſs as *a part* of their Juſtifying Righteouſneſs before God. Now can our Reverend Brother, with a good Conſcience, ſay that I, or any of my Brethren are for ſuch a way of Juſtification by the Righteouſneſs of *Moſes* his Law joyned with the Imputed Righteouſneſs of Chriſt, as that by and for which we are Juſtified and Live?

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(2.) In *Page* 19, 20, 21, he all along insinuates plainly, That we hold we are Justifyed *in part* by our own Works done in obedience to the New Gospel Law, and that the defect of Christ's Righteousness is made up by the super-addition of our own Righteousness to his; so that we are Justifyed before Gods Tribunal not *only* by Christ's Imputed Righteousness, but also *in part by and for our own Works and Righteousness*. This is another falsehood so gross, that I wonder my Reverend Brother should ever be guilty of it, if he hath read and understood our Apology, *pag.* 38, 39, 40, 45, 80, 89, 90, 91, 193, 196, 200, 201. This Opinion which he would father upon us, we have in our Apology rejected, and do *now here again reject it with abhorrency*. And therefore if any do *hereafter persist to charge us with this Error* which we *abhor*, let them look to it that *they do not force us in our own just defence*, to proclaim them to the World to be Men possess'd with a calumniating lying Spirit. But I hope I shall never be forced upon the doing of that which is so much against my Christian temper, which inclines me rather to conceal and cover the Failings of Brethren, than to discover them, and proclaim them to the World: I do sincerely desire, and through Grace shall endeavour, *if it be possible*, and *as much as lyeth in me* to live peaceably with all Men: *Rom.* 12. 18. And to live lovingly too with my Reverend Brethren, giving them all due respect, and being ever *ready to serve* them in the Lord.

Remarks on the Fourth Chapter.

IN this Chapter, at the very beginning, he mistakes my purpose and design in appealing to the Fathers in this Controversie, which was not, *by them as Judges* to prove any matter of right (as he pretends) but *only by them as Witnesses, to prove matter of Fact*, to wit, That they called the Gospel *a Law* in a good sense, and that therefore *it is no new word of an Old but Ill meaning*, as our Accuser had affirmed it to be, and doth Mr. G. refute this? No, he is so far from refuting it, that he confirms the Truth of what I said, and with me, proves the Accuser of the Brethren to have asserted a notorious falshood in matter of Fact, in the face of a Learned Age. See *Apol.* p.24.

Then he quotes *Clemens Alexandrinus*, *Eusebius*, *Chrysostom*, *Origen*, *Theodoret* with *Photius*, to shew that by νόμος, *Law*, they signified *a Doctrine*. But these quotations serve only *ad Pompam*, *non ad Pugnam*, for they are every one of them impertinently alledged against me, and do not prove any thing that I deny, except two words out of *Clemens Alexandrinus*, of which, by and by. For (1.) I grant that *the Law of the New Covenant* (as *Eusebius* appositely calls it) is *a Doctrine*, and *a Doctrine of Grace*, of the greatest Grace that ever was, (as we told the World in the Apology, *p* 28. out of Bishop *Andrews*,) yea, I grant and believe that it is *a pure Doctrine of Grace*, because it both prescribes and requires Purity, and likewise is a means through the influence of the Spirit of Grace, of effecting and working Purity in the Souls of Men: And moreover, because the Blessings and Benefits which it promises, are first promised of pure Grace, and afterwards according to promise, are of pure free Grace given unto Men through Jesus Christ. This I asserted

aſſerted in the Apology, *pag.* 22. and *paſſim* (2.) Neither there, nor any where elſe did I ever ſay or think (that I know of) that νόμος, *Law*, doth always ſignifie a Syſtem of Precepts and Commands, and ſo *Origen*'s Teſtimony makes nothing againſt me. (3.) I aſſent likewiſe to every thing he hath quoted out of *Theodoret* on *Iſa.* 2. And (4.) To all cited out of *Chryſoſtom*, on *Pſal* 49. And (5.) As for the Teſtimony of *Photius*, it is as the reſt impertinently alledged, and I am ſo far from oppoſing it, that on the contrary I have my ſelf upon the matter ſaid the ſame thing in the Apology, *pag.* 201, and there ſhewed plainly in what ſenſe the *Law* is vacated to a Believer, without being perfectly diſſolved; and ceaſeth without being diſannulled; and how Chriſt by fulfilling and performing it, hath entirely removed it, *ſo that* it *cannot poſſibly condemn a Penitent Believer, who walks not after the Fleſh, but after the Spirit.* Whereunto I now add that *Photius there* ſeems plainly to underſtand by *Law*, not the firſt Covenant of Works made with Man before, and broken by the fall of our Firſt Parents; but the Old Moſaical Covenant, or the Legal dark Diſpenſation of the Covenant of Grace under the Levitical Prieſthood. And ſo the words of *Photius* do very fitly expreſs the Lords aboliſhing that *legal dark way*, and introducing *the Evangelical clear way of Adminiſtring* the ſame Covenant of Grace, which how it ſhould make againſt the Goſpels being *a New Law of Grace*, I do not comprehend: For to me it ſeems plainly to inſinuate the contrary, to wit, That the Goſpel Covenant *now in its New Chriſtian Conſtitution, and more gracious form of Adminiſtration*, is indeed the *new Law of Grace.* (6*ly*, and *Laſtly*,) We come to *Clemens Alexandrinus* out of whoſe Writings, Mr. *Goodwin* quotes two ſhort Sentences. As firſt, That according to *Clemens*, the Law is the *Light of our way.* *Anſw.* And what then, doth that militate againſt my Principle? Nothing leſs. For that I firmly believe, not becauſe *Clemens* ſaith ſo, but becauſe the Holy Ghoſt ſaith ſo, as it is written, *Prov.* 6. 23. The Commandment is a Lamp, and the Law is Light. It is confeſt then that the *Law is the Light of our way*, and ſo is the Goſpel too; yea, and the Goſpel is the greater Light of the two. And what can any reaſonable Man make of this to prove that the Goſpel is not a Law of Grace which hath its own Precepts? If the Goſpel hath its own Precepts will that hinder it from being the Light of our way? I think that in all reaſon, the contrary will follow, to wit, that if the Precepts and Commandments of the Law be a Light of our way, as the Scripture ſays they are; that then the Precepts of the Goſpel (if it have any) are and muſt be alſo a Light of our way that directs and inſtructs us how we ought to walk *now under the Chriſtian form of adminiſtring the Covenant of Grace.* (2.) He quotes *Clemens* ſaying, That *a Law is a true and good opinion of a thing.* And this he calls *Clemens* his *definition of a Law* And he affirms that this *Clementin* definition may be applyed to any Doctrine of Truth and Goodneſs. [*Whereby* (ſaith he) *any Doctrine of Truth and Goodneſs may be ſignifyed*]. But the Goſpel is a Doctrine of Truth and Goodneſs, therefore this *Clementin* definition of a Law may be applyed to the Goſpel, and it *may be ſaid of the Goſpel, that it is a true and good Opinion.* *Anſw.* This Reverend Brother, by ſeveral paſſages in his Diſcourſe, and by this amongſt the reſt, ſeems to be *much in love with definitions*, and who can blame him, ſince *Ariſtotle* ſaid of old, That (*a*) *we know all things by their definitions* And here in *Clemens Alexandrinus*, meeting with two or three *pretty words*, they ſo pleaſed his fancy, that he preſently imagined them to be the thing which he is ſo much in love with, to wit, *a definition.* A definition then they ſhall be; and having thus got a definition *of a Law*, he is ſure thereby to know the Nature of a Law; for according to

(*a*) ἕκαστον γινωσκόμεν διὰ τῦ ὁρισμῦ. Aristot. 2. Metaphyſ. Cap. 3.

Aristotle, a *Definition* (*b*) *shews us the very Essence of a thing*. Now this being the definition of a *Law* according to Mr. *Goodwin*, That *it is a true and good Opinion of a thing*, I demand of him, whether this be the definition of Gods Law, or of Mans Law? If he say that it is the *definition of Mans Law*, then he knows that it is utterly Impertinent; For our Controversie is not about Mans Law, but Gods Law. And I hope he will not say that the definition of Mans Law, is the definition of Gods Law. (2.) If he say that it is the definition of God's Law; then according to Mr. *Goodwin*, *Gods true and good opinion of a thing, is his Law*: For the definition of a thing, and the thing defined are really and objectively the same; and differ only in the manner and form of expression. Upon this I could move many questions that would puzzle my Reverend Brother to answer, and yet they are such as ought to be answered and resolved, upon supposition that *Gods true and good opinion of a thing is his Law*; but I will spare him, and only ask him this question, Whether he holds that God is an *Opinator*, that he hath an Opinion of things, and knows them opinatively? If he deny, then how can Gods Opinion be his Law, if he have no Opinion and be no Opinator? If he affirm that God is an Opinator, that he hath an Opinion of things, and knows them opinatively? Then it will follow that Gods knowledge of things, at least of the things which are the subject matter of his Laws, is founded upon *probable Grounds and Motives*, that it is accompanyed with a *Fear* of the contraryes being true; and that it's *possible for him to be deceived*. For these are the Natural Properties of an Opinion. (1.) It is founded upon a probable ground and motive. (2.) It is accompanyed with a fear of the contraries being true. (3.) *Ei potest subesse falsum*, though it be true, yet it is but contingently true, and so it might have been false, or may yet be false for any thing that can be certainly known to the contrary, from the probable Motive and Ground on which it is founded. And then the consequence of this would be, that God is not infinitely Wise, Omniscient and Infallible: And so upon Mr. G---'s own Principle of Gods being an *Opinator*, as well as upon the *Arminians* Principle; God might possibly be *surprized* (if not at the Arrival of new Colonies in Heaven, as his Expression is in *p.* 1. of the Epistle to the Reader, yet) *at many things which are done here upon Earth*. But I hope my R. Brother meant well, though his kind love to definitions, hath dazled his sight, and caused him to embrace a Phantosme instead of his Beloved; I mean, caused him to take that for *a definition of Gods Law*, which is no definition at all; no, not a good description of it. I insist not therefore on this, but supposing his thoughts to have been sound, I shall only advise him *Linguam corrigere*, to mend his Words, and not to be so fond of definitions for the future: And so I return to *Clemens*, concerning whom I say (1.) That *he doth not say that a true and good Opinion of a thing is the definition of Gods Law*, nor doth he *there* so much as say that it is a definition of Mans Law, or *that it is a definition at all*. (2.) What he said of *a Law* in the general, he did not apply to the Gospel, nor is it applicable to the Gospel of Christ. If Mr. G -- will needs be applying it, let him apply it to some other Gospel, if he knows of any other; but he shall never have my consent to apply it unto Christ's Gospel, and thereby to make the Gospel *an Opinion*. (3.) I advise my Reverend Brother to read but two or three lines further *there* in *Clemens Alexandrinus*, and he will find that he affirms *a Law* (in the judgment of some) (*c*) to be *right reason*, or a right word, *commanding things*,

(*b*) ὁρισμός ἐστι τῆς οὐσίας γνωρισμός. Aristot. 2 post. Cap. 8.

(*c*) λόγος ὀρθὸς, παραινετικὸς μὲν ὢν ποιητέον, ἀπαγορευτικὸς δὲ ὢν οὐ ποιητέον. Ὅθεν ὁ νόμος οὐχ ἁπλῶς εἴρηται ὑπὸ Μωϋσέως δεδόσθαι χαλεπὸν πυγμὴν ἀνδρὸς τὸ τῆς ἀδικίας. Clem. Alexand. Strom. Lib. 1. pag. 256, 257. op. Lugd. Batav. 1616.

which

which ought to be done, and forbidding things which ought not to be done. And from thence he concludes *that it was rightly and congruously ſaid that the Law was given by* Moſes *to be the rule of Juſt and Unjuſt.* Thus *Clemens.* And I am content that this be applyed unto the preceptive part of the Goſpel-Covenant or Law of Grace; to wit, that it commands ſome things to be done, and forbids others, and that it is a Rule of Juſt and Unjuſt: But I cannot comprehend how from any thing *here* in *Clemens*, M. G.--- can prove with any colour of reaſon that the ſaid *Clemens* was of his Opinion, That the Goſpel *is ſuch a Law and Doctrine of Grace, as hath no Precept, and requires nothing of us at all.* I need ſay no more in anſwer to his Impertinent Chapter, but that in his Concluſion he harps upon the ſame ſtring again, and as before, *abuſively calls the* Evangelical Law (according to our ſenſe of it) *a new Law of Works*; for as hath been ſaid, *It is no Law of Works, new or old,* according to the Scripture-uſe of the Words, *Law of Works*; but *it is really, a New Law of Grace*: And ſo in direct oppoſition to my Reverend Brother, I conclude, that according to Scripture, *This New Law of Grace* is the Everlaſting Goſpel; and by the Teſtimonies of the Fathers cited in the Apology and others which I have ready to produce, it appears that this Name *Law* and *New Law*, whereby the Goſpel is called, is venerable for Age. For that the Goſpel-Covenant is a *New Law of Grace*, it is a Doctrine which was well known and believed in the firſt Ages of Chriſt's Church, and which had its Original before the Birth of Antichriſt, and I am very well aſſured, will continue in Chriſt's Church, after the Period of that Man of Sin.

Remarks on the Fifth Chapter.

THIS Chapter is one intire Impertinency grounded upon the before-mentioned Miſtake, That I framed an Argument from the ſound of the Word *Law*, to prove the Goſpel to be a Real Law that obliges to Duty. For, (1.) All that I argued from the Goſpels being *called a Law* in Scripture, was that the Brethren *ſhould not be offended with us for calling it by that Name*, ſince the Lord himſelf in Scripture had ſo called it. (2.) From its being called a Law both by the Fathers, and Orthodox Proteſtant Divines, I argued that it is *not a new word* of an old, but ill meaning. And in both reſpects my arguing was cloſe and conſequential. But for its being a Law that preſcribes to us, and obliges us to ſome Duties in order to Goſpel-ends and purpoſes, That, I ſaid plainly enough, depends on the Conditionality of the Covenant of Grace, (for I affirmed it to be the conditional part of the Covenant) and I proved the Covenant to be Conditional *with reſpect to its ſubſequent Bleſſings and Benefits.* So that this Controverſie, whether the Goſpel be a Law of Grace or not, reſolves it ſelf into the queſtion, Whether the Covenant of Grace be Conditional, and whether *it requires of us any Duty*, with reſpect to its ſubſequent Bleſſing and Benefits. And my Reverend Brother will never do any thing to purpoſe againſt me in this Controverſie, *unleſs he ſolidly and effectually prove* (what is impoſſible to be proved,) *That the Covenant of Grace is not at all Conditional and that it doth not require any Duty of us at all, in the foreſaid reſpect.* And if he do that, he doth his Work indeed; but till that be done, he doth nothing to any purpoſe, and all his labour is loſt. And particularly his La-

See *Apol.* p. 22. 33.

bour is loſt in quoting *Roman* Authours, to wit, *Iſodore*, *Paulus Merula*, *Briſonius*, *Juvenal*, *Ovid*, *Cicero*, *Papinian* and *Juſtinian*, to prove that the word [*Lex*, *Law*.] hath various ſignifications, For this is proving what was not at all denyed in the Apology; nor was any other thing concluded from the *bare Word* its being found in Scripture, and in Ancient Authours, but that *we may uſe the Word without juſt cauſe of offence*, and that it is not *a New Word* of an old, but ill meaning.

To as little purpoſe doth he quote *Cyprian*, and *Auguſtin*, to ſhew, that by the word *Law*, they frequently mean *no more than a Doctrine*. For (1.) Suppoſe it were true that *frequently* they mean no more than a Doctrine *in my Reverend Brothers Senſe*, yet if they do *ſometimes mean more by it*, and particularly, *If they mean more by it in the places cited by me*, that is *enough* to my purpoſe. (2.) If by [*no more than a Doctrine*] he underſtand, *no more than an abſolute Promiſe*, or *no more than a mere ſpeculative Doctrine*, or *Narrative* that *requires no Duty* of us at all, no *not ſo much as to believe in Chriſt*, then I ſay that his Two Quotations out of *Cyprian* and *Auguſtin*, do not prove that by the word *Law*, they there *meant no more than a Doctrine in that Senſe*. For (1.) By his own Confeſſion, *Cyprian* in his 63. Epiſtle of *Goulartius* his Edition, calls our Saviours Inſtruction how to adminiſter the Lords Supper, an *Evangelical Law*, but I hope he dare not ſay that our Saviours Inſtruction how to adminiſter that Ordinance, was nothing but an Abſolute Promiſe, or a mere Speculative Doctrine that obligeth Chriſtians to no Duty. Nay *Cyprian* himſelf, as Quoted and Tranſlated by Mr. *Goodwin*, ſaid that he was to ſend Epiſtles to his Brethren, *That the Evangelical Law*, and *the declared Doctrine of our Lord, might be obſerved, and that the Brethren might not depart from what Chriſt had taught and practiſed*. This Evangelical Law then, according to Bleſſed *Cyprian*, is *a Doctrine that was to be Obſerved and Practiſed according to Chriſts Inſtitution and Example*: And conſequently it was a politive Law that obliged to Duty.

(2.) For *Auguſtin*, if he tells us (as Mr. G. ſays, *pag.* 27. of his Diſcourſe) that by the word Law, we may apprehend, *not merely a Statute, but any other Doctrine; becauſe he ſtyles not only the Five Books of* Moſes, *but the Prophets (in whoſe Writings there are ſo many gracious Promiſes of the Goſpel), by that Name*. I anſwer, That makes nothing againſt me. For (1.) When I called the Goſpel *a Law*, I never meant a *mere Statute* excluſive of Gracious Promiſes; ſo far was I from ſuch a meaning, that I ſaid *expreſly* it is the Conditional part of the Cove-
Apol. p. 22. nant of Grace. That is, it is that part which preſcribes the Condition, and graciouſly promiſes a Benefit for Chriſt's ſake to the performer of the Condition. Again I ſaid expreſly in *page* 33. that the Conditional Promiſe of Eternal Life to the Believer; together with the preſcription of the Condition of a Lively Faith, is the very thing which Dr. *Twiſs*, and we after him, call *the Law*, according to which God proceeds, *&c.* (2.) If the Prophets are ſtyled by the Name *of Law*, in whoſe Writings are ſo many gracious Promiſes of the Goſpel, together with Precepts obliging the Duty; then may the Goſpel it ſelf, without offence, be termed *a Law*, in which there are both Gracious Promiſes, and Excellent Precepts. Yet (3*dly*.) It is incumbent upon Mr. *Goodwin* to prove that in *Auguſtin's* Judgment, or that in real Truth, the Prophets are called by the Name *of Law, preciſely* becauſe there are gracious Promiſes in them, and not at all becauſe there are many Excellent Divine Precepts in them. Are there not Gracious Promiſes of the Goſpel to be found in the Five Books of *Moſes*, and yet I trow, thoſe Five Books are not called the Law preciſely, becauſe of the Evangelical Promiſes that are in them, and not becauſe they contain the whole Sum

of

of Legal Precepts given by *Moſes* unto the People of *Iſrael*. *Auguſtin* in his Fifteenth and laſt Book of the Trinity, takes occaſion from what he had ſaid of Gods being called (*Love*) 1 *John* 4. 16. to ſpeak of the various acceptation of the word *Law*, and ſays that ſometimes it is taken more generally for all the Scriptures of the Old Teſtament, or for the Prophets or Pſalms, and ſometimes more ſpecially and properly for the Law given at *Sinai*. Now this doth not in the leaſt militate againſt any thing I have ſaid in the Apology. For I can grant with *Auguſtin*, that the word *Law* is ſometimes uſed in a more general comprehenſive Senſe, and at other times in a more ſpecial reſtrained Senſe; and yet conſiſtently enough, hold that the Goſpel is called a Law in Scripture, and that it is a Law of Grace.

Thus I have briefly ſhewed, that this whole Chapter is Impertinent. But though there be nothing in it to his purpoſe againſt me, yet there is ſomething in it to my purpoſe againſt him, For *page* 26, 27. of his Diſcourſe, he tells us, That *a Law is a Doctrine, which teacheth us what is beſt for us to do, if we will be taught by the Counſel of thoſe who are wiſer than our ſelves.* And *in this ſenſe* (ſaith he) *I will eaſily grant the Goſpel to be a* Law; *for it is the inſtruction of God, (whoſe Wiſdom is beyond all denyal; infinitely ſuperiour to ours,) to our periſhing Souls*, &c. Now if the Goſpel be *a Law in this ſenſe*, then certainly it is a *Practical Doctrine* that obligeth us to Duty. Doth not the Infinitely wiſe God his inſtructing us to believe in Chriſt for Juſtification, oblige our Conſciences to believe in him, and hath it not the force and effect of a Law? I bleſs God, I own its obliging force, and it is, and I hope ever ſhall be *a Law to me*, a Gracious Evangelical Law. And I hope my R. Brother will in time do ſo likewiſe; Since he ſaith, that thrice Bleſſed is that Perſon whom Gods Enlightning Grace hath made ſo wiſe as to follow it.

See alſo his *Serm.* on the *Q.* Death. p. 7, 8.

Remarks on the Sixth Chapter.

SECTION I.

Some Preliminary Conſiderations neceſſary for the right underſtanding of our Proteſtant Writers, and the clear Anſwering of Mr. G—'s *Quotations from their Writings.*

FOR the better clearing up of the matter in Controverſie, and ſcattering of the Miſt which my R. Brother hath caſt before Peoples Eyes in this Chapter, it will be expedient to premiſe ſome things before I come to anſwer his Quotations from the Writings of Proteſtant Divines. And,

Firſt, It

First, It is to be considered that the word *Gospel* signifying good or glad tydings, it may be applyed to, and affirmed of several parts of Supernatural Revealed Religion. As, (1.) God's Eternal Decree to save for Christ's sake a Select Number of lost Sinners of Mankind, *as revealed in the Scriptures of Truth*, is *Gospel*; for it is *good and glad tydings* to the visible Church. (2.) The absolute Prophecy and Promise to send Christ into the World to redeem Man, and to seek and save that which is lost, is Gospel also, for it is good and glad tydings: The like I say of Christ's being actually come into the World. (3.) The Absolute Promise to take away the Heart of Stone, and to give an Heart of Flesh, to *give the* Redeemed, Saving Faith and Repentance, is Gospel also, since it is good and glad Tydings. Now we never said that the Gospel in any of these Three Senses, is a Law commanding us to do any Duty, or perform any Condition. But, (4.) The word *Gospel* in a more large, and comprehensive Sense, is taken for the Intire Covenant of Grace which God hath made with his Church through the Mediator, his Son, our Saviour, Jesus Christ. In which Sense it comprehends the Absolute and Conditional Promises, together with the prescription of the Condition, to the performers of which, the Conditional Promises were made on the account of Christ and his Righteousness. Now *it is in this sense* that we say the Gospel taken for the Covenant of Grace, is *a Law of Grace*; It is a *Law*, as it prescribes the Condition, and obliges us to compliance therewith, and *it is a Law of Grace*, as it promises to penitent Believers most gracious Benefits and Blessings; and likewise *as it promises to the Elect*, Special, Effectual, and Victorious Grace, whereby they do *most freely*, and *yet most certainly*, Believe and Repent. And that *in this sense*, the Gospel is so a Doctrine of Grace, as to be *also a Law of Grace*, that *requires* something *to be done by us* through Grace, is evident from the Assemblies Confession of Faith, *Chap.* 7. *Art.* 3. where it says *expresly*, "That in the Covenant of Grace, the Lord freely offered unto Sinners Life "and Salvation by Jesus Christ, *requiring of them Faith in him*, that they may be "saved, and promising to give unto all those that are ordained to Life, his Holy "Spirit to make them willing and able to believe. And no less evident it is from the larger Catechisme, where to the question, "How is the Grace of God mani-"fested in the Second Covenant? It answers, That the Grace of God is mani-"fested in the Second Covenant, in that he freely provideth and offereth to Sin-"ners a Mediator, and Life and Salvation by him, and *requiring Faith as the Con-"dition* to Interest them in him, promiseth and giveth his Holy Spirit, &c.

Likewise the Confession of Faith, *Chap.* 3. *Art.* 8. saith, "That the Doctrine "of Predestination affords matter of Praise, Reverence and Admiration of God, "and of Humility, Diligence and abundant Consolation to all that *sincerely obey the Gospel*. Accordingly the Lord himself in the Scriptures of Truth, assures us that Unbelievers and Wicked Men, to whom the Word is Preached, do not obey the Gospel, and that they shall be Damned for not obeying it. In *Rom.* 10. 16. the Apostle proves their disobedience to the Gospel from their Unbelief, as the Effect from the Cause. See also 2 *Thess.* 1. 7, 8, 9. 1 *Pet.* 4. 17. from all which it is evident, that the Gospel in the sense aforesaid is *a Law of Grace*, to the People of God. And I hope my R— Brother will not be such an Unbeliever as to refuse its being *a Law of Grace* to him also.

Secondly, It is to be considered that there is a difference to be put between *an accurate perfect Definition* of a thing, which doth indeed contain *whatever is essential* to the thing defined; and *a Popular Description of a thing*, which yet in a large Sense may be called a definition, but then it is acknowledged to be (*definitio imperfecta, & oratorum propria.*) An imperfect definition, and such as is proper for Orators to make use of; and accordingly my R— Brother, *pag.* 28. *lin.* 8. hath these numerical

numerical words as ſignifying the ſame thing [*when they profeſſedly define or deſcribe the Goſpel.*] Now it is not neceſſary that a *popular definition or deſcription*, ſhould *always contain every thing that is eſſential* unto that which is ſo defined or deſcribed.

Thirdly, It is to be conſidered that the Goſpel taken in a limited reſtrained ſenſe, for one part of ſupernatural Revealed Religion, may be, and indeed *ought to be* defined or deſcribed one way; but taken in a more large comprehenſive Senſe for another, or more parts of Supernatural Revealed Religion; As for inſtance, For the Covenant made with the Church through Chriſt the Mediator, it may be, and indeed ought to be defined or deſcribed another way; ſo that what is not Eſſential to it, taken in a limited reſtrained Senſe, yet may be, and is Eſſential to it, taken in a more large and comprehenſive Senſe.

Fourthly, It is to be well conſidered, and carefully remembred that when our *firſt Reformers* deny the Goſpel to be *a Law* (as they frequently do.) It is *in the Popiſh, Socinian*, or *Arminian Senſe*; and it is *moſtly* in the *Popiſh* Senſe; for it was with the *Papiſts* for the moſt part, that they had to do, when they denyed the Goſpel to *be a Law*. For inſtance, Mr. *Fox* in his Book againſt the Papiſts (*de Chriſto gratis Juſtificante*) denyes the Goſpel to be a *Law* in *their ſenſe*, as *we alſo do*; and yet (as was ſhewed in the Apology, *pag.* 96. 128.) he maintain'd that Faith is *the proper Condition* of Juſtification, and that Evangelical Repentance is *a Condition* preparatory and diſpoſitive of the Subject to be juſtified, which is ſufficient to ſhow, That though he denyed the Goſpel to be *a Law* in the *Popiſh Senſe*, yet he did in effect hold it to be *a Law of Grace in our Senſe*.

Fifthly, It is to be conſidered that there is a vaſt difference between a *Law of Works*, *and a Law of Grace*. For according to the *Scriptural Senſe* of the *word*, a *Law of Works*, is a *Law*, the *obſervance and keeping* of which, is a mans *Juſtifying Righteouſneſs*, it is the Righteouſneſs *by and for which* he is Juſtifyed at the Bar of Gods governing Juſtice. But a *Law of Grace* is not ſuch, our *Obedience* to *the Law of Grace*, is *not our Juſtifying Righteouſneſs* at the Bar of Gods Juſtice, either in part, or in whole. It is only either (1.) That whereby we are *diſpoſed* for being Juſtifyed by Faith in Chriſt and his Righteouſneſs *only*, ſuch as is Evangelical Repentance. Or, (2.) It is that whereby we receive, apply, and truſt to Chriſt and his Righteouſneſs, *by and for which alone*, we are Juſtifyed at the Bar of God's Juſtice, ſuch as is true Faith *only*. Or. (3.) It is that whereby we are *qualified and diſpoſed* for the *actual poſſeſſion* of that Eternal Glory and Happyneſs, which we received a Right unto *before* in our Juſtification, and which immediately after this Life is given to us in the full poſſeſſion (as to the Soul) for the ſake of Chriſt's Meritorious Righteouſneſs only, ſuch as is ſincere Evangelical Obedience. Now though we believe the Goſpel to be *a Law of Grace* which obliges us to Faith, Repentance, and ſincere Obedience, as means in order to the ends aforeſaid; yet we utterly deny that it is a *Law of Works*, nor doth it follow from our Principles.

Sixthly, It is to be conſidered, that we ought to diſtinguiſh between the Moral Natural Law, and meer poſitive Laws. Now it is granted by us all, That the Lord after his Incarnation, did not give unto his People a *New Moral Natural Law*, nor did he *perfect* and *fill up the defects* of the Old Moral Natural Law, neither did he enlarge the obligation of it, ſo as to make it oblige People to ſome Moral Natural Duties, which it obliged no Body unto under the Old Teſtament. *In this ſenſe* the *Papiſts*, *Socinians*, and *Arminians*, hold Chriſt to have been *a New Law-giver*; but this Opinion we all reject as falſe and abſurd, and as reflecting on God's Moral Law, as if it had been imperfect before. Whereas in truth Gods Moral Natural Law was always moſt perfect in its kind, and obliged to all

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Moral Natural Duties, even unto the higheſt degree of ſinleſs perfection. And therefore what Chriſt did with reſpect to the ſaid Moral Law, was to fulfil it moſt perfectly in his Life, to explain it by his Doctrine, to clear up the true and full meaning of it, and to vindicate it from the falſe gloſſes of the Phariſaical Jews; to ſuffer and ſatisfie God's Juſtice for his Peoples breach of it: And to impoſe it, explained as aforeſaid, on his own Diſciples and Followers, as the Rule and Law of their Moral Natural Allegiance and Obedience unto God.

But then for *mere Poſitive Laws*, as before his Incarnation he had given ſome ſuch unto his Church, ſo after his Incarnation, (the old Poſitive Laws being abrogated) he gave unto his Church ſome new poſitive Laws, ſuch as thoſe that relate to the Two Sacraments, the firſt day of the Week as the Chriſtian Sabbath, and the Order and Diſcipline that is to be obſerved in his Church under the New Teſtament. And though it is freely granted by us, that when ſuch Poſitive Laws are once enacted by our Lords Royal Authority, the Moral Natural Law it ſelf doth oblige us to obey them; yet we are firſt in order of Nature obliged to give Obedience to them by the Inſtitution of them, and by the Soveraign Authority which doth inſtitute and enact them: And the Law of Nature *by it ſelf immediately* would *never make them Laws*, nor *oblige us to do the things* which are the ſubject matter of them; if they were not *firſt made Laws* by *a new exertion* of the Lords Legiſlative Power, which doth by thoſe poſitive Laws themſelves, *firſt and immediately* oblige us to obey them.

Seventhly, Conſider that we ought to diſtinguiſh between a Laws being Old, or New, *Quoad ipſam rei materiam & ſubſtantiam, aut quoad rei modum & circumſtantiam*) in regard of matter and ſubſtance, or in regard of manner and circumſtance. Thus the Moral Command to love the Brethren, is both Old and New in different reſpects. It's *Old* in reſpect of the *matter and ſubſtance*; and yet it is *New* in reſpect of that *ſpecial manner of* loving the Brethren, *as Chriſt loved us*. Witneſs *John* 13. 34. and 1 *John* 2. 7, 8. So likewiſe the Poſitive Command to believe in the *Meſſias*, is both Old and New in reſpect of different Circumſtances of time. It is *old*, even as old as the firſt Promiſe after the fall. *Gen* 3. 15. as it had reſpect unto Chriſt to come: But it is new as it hath reſpect unto Chriſt already come, and Crucified, Dead and Buried, Riſen from the Dead, Aſcended into Heaven, and there moſt highly dignifyed and glorifyed. For no Man under the Old Teſtament was obliged, or could be obliged to believe in Chriſt under this conſideration. But now we are all, to whom the Goſpel is Preached, indiſpenſably obliged thus to believe on him. In like manner though the poſitive Command to believe in the Meſſiah, be as old as the firſt promiſe, *Gen.* 3. 15. yet the Command to believe that the Man *Jeſus* of *Nazareth* is the true *Meſſiah*, is new, and could not be ſo old.

Eighthly, Conſider that we ſhould diſtinguiſh between a Law that hath only Legal Promiſes, without any promiſe of Mercy and Grace in it at all; and a *Law* that hath all Merciful and Gracious Promiſes belonging to it, and thoſe many great and precious. Now the firſt Covenant of Works *is a Law* that hath only Legal Promiſes, without any Promiſe of Mercy, or of renewing and pardoning Grace in it at all; It is a *Law* that required perſonal, perpetual and ever-ſinleſs Obedience; and promiſed Life to Man on Condition of ſuch Obedience, and for ſuch Obedience only would have Juſtifyed him; and therefore it is called the Law of Works. But the Covenant of Grace is a *Law* that hath all merciful and gracious Promiſes belonging to it, and thoſe many, great, and precious; and therefore it is rightly called the Law of Grace. And with reſpect to the Elect who are the *moſt proper* ſubjects of it *as a Law of Grace*, its predominant is Grace. Grace

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runs through it all, and appears in all the parts of it. (1.) There is Grace in the mandatory part of it, in that part of it which preſcribes its Condition; in that *legal, ever ſinleſs* perfection is not *rigidly* inſiſted on; but Evangelical ſincerity in the performance of it is required as a Condition; which alſo is accepted through Chriſt, and the ſinful defect thereof, together with all other ſin, is freely forgiven for Chriſt's ſake. (2.) There is Grace, Rich and Glorious Grace in the promiſſory part of it, in that it promiſes to the Elect ſpecial Effectual Victorious Grace to cauſe them freely, yet certainly perform the condition in Goſpel ſincerity; And in that when they through Grace perform the Condition, it further promiſes them moſt Gracious Benefits and Glorious Bleſſings, and all through and for Chriſt and his Righteouſneſs. (3.) There is Grace alſo in the very minatory Sanction, for the deſign of the Threatning, is not to bring on Men the Puniſhment threatned; but to curb the Fleſh in them, and to reſtrain them from thoſe Sins, which their own corrupt Nature inclines them unto, and which the Devil and the World tempt them unto. So that the very threatning is uſeful to them, and it is a Mercy to them, even to ſuch as the believing *Romans*, that they are under that conditional threatning. *Rom.* 8. 13. if ye live after the Fleſh, ye ſhall dye. And ſince Grace doth thus appear in all the parts of it, it is very fitly called the Law of Grace; yea I do not refuſe to joyn heartily with my R. Brother in calling it *a Doctrine of Grace*; but withal I muſt declare that I do not at all like it the worſe, nor is it unto me the leſs gracious, becauſe *it preſcribes unto me*, ſomething *to be done by me* through my Lords Grace: But I like it the better for that, ſince it doth not in the leaſt detract from the Grace of it. Now if the Premiſſes be duely conſidered, and if the foreſaid diſtinctions be rightly applyed as there may be occaſion, it will be eaſie thereby to Anſwer all his Teſtimonies from Reformed, Proteſtant Divines. *See Heb.* 12. 25.

SECT II.

His firſt ſet of Teſtimonies Examined and Anſwered.

FOR his firſt ſet of Teſtimonies to prove from our Proteſtant Divines definition or Deſcription of the Goſpel, that they believed it to be a pure Doctrine of Grace; (1.) I Anſwer thereunto in general, that if that be all they prove, I profeſs ſincerely in a true and ſound Senſe to believe the ſame thing, to wit, that the Goſpel is a pure Doctrine of Grace, as I have ſaid and explained it before. From whence it doth not follow by any good conſequence, that it is not alſo *a Law of Grace* which requires of us Faith and Repentance, and ſincere Obedience. See *Tit.* 2. 11, 12. (2.) I come to particular Teſtimonies which I ſhall briefly examine, and give them particular Anſwers. And,

(*1ſt.*) Whereas my R. Brother gives the Sum of the Goſpel in the words of the *Auguſtan* Confeſſion, to be this, *That God not for our merits, but on the ac-*

count of Christ, justifyes those who believe that they are received into favour for Christ's sake. I Answer,

(1.) That this is so far from being a perfect definition, that it is no accurate Description of the Gospel. For here is no mention of the promise to give a New Heart, and to work Faith and Repentance in the Elect, which is an essential part of the Gospel. Witness *Ezek.* 36. 26, 27. *John* 6. 45. *Acts* 5. 31. *Heb.* 8. 10. Nor is here any *mention* of the promise of Eternal Life, which is another Essential part of the Gospel. 1 *John* 2. 25.

(2.) I Answer, That to take *this Testimony barely as* it is *cited* by Mr. *Goodwin*, it must be *rightly* understood, otherwise it will be found to contradict our own Confession of Faith, *Chap.* 18. *Art.* 3. where it is *expresly denyed that assurance doth so belong to the essence of Faith*, &c. Yea, I fear it will be found to contradict *Melanchthon* himself who was the Principal Composer of that *Augustan* Confession. For in his Common places he so defines justifying Faith, as to make *such assurance* to be *but the immediate consequent effect of it*; whereas he places the essence of it in a firm certain assent to the general Promise, a Cordial receiving of Christ, and trusting in him for Justification according to the Promise. His own words are, (d) *Let this then be the definition.* [*Faith is to assent unto the whole word of God proposed unto us; and particularly to the promise of Reconciliation or Justification freely given for the sake of Christ the Mediator. And it is a Trust in the Mercy of God promised for Christ the Mediators sake. For trust is a motion in the Will, necessarily answering unto assent. Faith also is a Vertue apprehending and applying the Promises, and quieting hearts.*] Here we see *Melanchthon* held the Faith by which we are Justified to be an *actual*, and not *meerly an habitual or seminal Faith*, and he judiciously ascribes three acts to it, (as also doth our own Confession of Faith,) wherein he comprehends the whole Nature of Actual Faith. (1.) An Act whereby we assent unto the whole Word of God, especially to the Gospel-promise of free Justification through Christ. (2.) An Act whereby we receive and apply the Promise, and God's Mercy through Christ therein. (3.) An Act whereby we trust to the Promise, and to Gods Mercy through Christ therein. And then the *effect* of all, is, that thereby *it quiets our hearts.* Whence I infer that to make this definition of Faith consistent with the *Augustan* Confession, by [*the believing* (aforesaid) *that they are received into favour for Christ's sake*] must be understood a believing that there is no other way to be received into favour, but for Christ's sake; and therefore that Christ is to be received and trusted in only, for that end. Without this favourable interpretation, that *Ausburgh* Confession as cited by my R. Brother, will be found to contradict our own Confession of Faith, which is more exact and perfect: And even to contradict *Melanchthon* himself, who was the first Compiler of the said *Ausburgh* Confession.

(3.) If my R. Brother had duely considered what in the Apology, *pag.* 88, 89. I quoted at large out of the 20*th.* Article of that *Ausburgh* Confession, which

(d) *Sit igitur hæc definitio. Fides est assentiri universo verbo Dei nobis proposito, & quidem promissioni gratuitæ reconciliationis donatæ propter Christum mediatorem; Estque fiducia misericordiæ, Dei promissæ propter Christum Mediatorem, nam fiducia est motus in voluntate, necessario respondens assensioni. Estque fides virtus apprehendens & applicans promissiones & quietans corda.* Melanct. in loc. Commun. loco de vocabulo fidei.

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was certainly ſubſcribed both by *Luther* and *Calvin*, and I think by moſt of our firſt Reformers beyond the Seas; he might have been aſhamed to have quoted that Confeſſion againſt me in this Controverſie. For *there* it ſays *expreſly*, (1.) That the Goſpel requires Repentance, (2.) That the *Promiſe* of Grace is *Univerſal*, *as* the preaching of Repentance is Univerſal. And (3.) That the Goſpel Commands all to believe and receive the benefit of Chriſt, &c. Now here my Reverend Brothers whole Book, is confuted by the *Auguſtan* Confeſſion.

(2.) In the ſecond place he quotes *Melanchons* Apology for the ſaid Confeſſion, and makes him deſcribe the Goſpel to be properly *the promiſe of pardon of ſins, and of Juſtification on Chriſts account.* To which I anſwer that this is a very lame, imperfect deſcription of the Goſpel. It is indeed properly *a part*, but it is far from being *the whole* of the Goſpel. The promiſe of taking away the heart of Stone, and giving an heart of Fleſh, with the gift of Faith and Repentance, and the Promiſes of other things alſo, are proper parts of the Goſpel.

(3.) In the third place, he quotes *Luthers* little Treatiſe of Chriſtian Liberty, and tells us that there *Luther divides the whole Word of God into two parts*, to wit, *into Precepts and Promiſes*; *and the Precepts he entitles purely to the Law*; but *defines the Goſpel to be the other part of Gods word*, and ſo *to be only a complete Syſteme of Gracious Promiſes.* And then he cites the expreſs words of *Luther*, which are as followeth, [*Therefore the Promiſes of God belong to the New Teſtament, yes, and are the New Teſtament.*] I Anſwer, *Diſc. p.* 29.

1. That if *Luther* (as Mr. G. ſaith) did there divide the *whole word of God* into two parts, to wit, *Precepts and Promiſes*; and entitled *all the Precepts purely to the Law*; and referred *all Promiſes to the Goſpel*; then it is as clear as the Light at Noon day, that he was miſtaken, and that his diviſion of the *whole Word of God* into thoſe two parts, was *very lame and defective*, for in the word of God, beſides Precepts and Promiſes, there are (1.) Hiſtories. (2.) Prophecies. (3.) *Myſterious Doctrines.* (4.) Threatnings, which *as ſuch* are neither Precepts nor Promiſes. (5.) Beſides Evangelical Promiſes, there are in the Word of God, *meer Legal Promiſes* which muſt belong to the Law, and cannot properly belong to the Goſpel. And my R. Brother doth himſelf in the ſame *page* 29. cite *Melanchon* diſtinguiſhing between gratuitous Promiſes, or Promiſes of Grace; and Promiſes that are not gratuitous or of Grace. Now if there be in the Word of God, Promiſes that are not of Grace, ſurely they muſt belong to the Law, and not to the Goſpel, if (as Mr. *G.* holds) the Goſpel be nothing but *a pure Doctrine*, and *meer Promiſe or Promiſes of Grace.* (2dly.) I Anſwer, That though *Luther* doth indeed ſay that *the Promiſes of God belong to the New Teſtament, yea, are the New Teſtament.* Yet it is obſervable, that (1.) He doth not ſay that *all the Promiſes of God* belong to the New Teſtament. (2.) He doth not ſay that the Promiſes are *the whole* of the New Teſtament. I freely grant that the *Evangelical Promiſes* are the New Teſtament; that is, *They are the New Teſtament in part*: And *they are a Principal part of it too.* But what then? *Ergo* they are the whole New Teſtament. I utterly deny that conſequence, and I know Mr. *G.* cannot prove it to Eternity; nor doth *Luther* affirm it. So far was *Luther* from affirming it *there*, That in the ſame place a little before the words quoted by Mr. *Goodwin*, he ſays expreſly as followeth.

[e *Here is the other part of the Scripture; the Promiſes of God, which declare the Glory of God: And ſay, If thou wilt fulfil the Law, and not Covet, as the Law requires. Behold here for thee, believe in Chriſt, in whom are promiſed unto thee Grace, Righteouſneſs, Peace, Liberty, and all things, if thou believe thou ſhalt have them; if thou believe not, thou ſhalt want them*] Thus *Luther*. In which Teſtimony of his, we have theſe things obſervable. (1.) That the part of Gods Word, which *here* he ſpeaks of, is that which contains the Promiſes of Grace, Righteouſneſs, Peace, Liberty and all; and ſo *it is the Goſpel*. (2.) This part of God's word, that is, *the Goſpel*, ſaith unto Man, *Crede in Chriſtum, Believe in Chriſt*. Now that is certainly a Precept or Command, if there be any ſuch thing as a Precept or Command in the whole Word of God. (3.) This part of God's Word, that is, the Goſpel, ſaith, *Si credis habebis, if thou believeſt, then ſhalt have them*, to wit, Grace, Righteouſneſs, Peace, Liberty and all. Now that is *a* certainly a conditional Promiſe. (4.) This part of Gods Word, that is, the Goſpel ſaith, *Si non credis, carebis, If thou do not believe, thou ſhalt want them*, that is, thou ſhalt want Grace, Righteouſneſs, Peace, Liberty and all. And is not this a Conditional Threatning? Mr. *Goodwin* may with as much Truth and Modeſty deny that it is Light at Noon day, as to deny that this is a Conditional Threatning, to wit, if a Man to whom the Goſpel is Preached do not believe, he ſhall want Grace, Righteouſneſs, Peace, Liberty, and all. Here then we ſee clearly by the words of *Luther*, That the Goſpel hath both Precept, Promiſe and Threatning, which is the ſame thing that I believe, and from whence I conclude it to be *a Law of Grace*. And that the Goſpel is not without all Precepts, is evident by many other Paſſages in *Luthers* little Treatiſe of Chriſtian Liberty. I Inſtance only in one at preſent, and it is not far from the beginning of that ſmall Tract. His words are [*So of Chriſt in John 6. 29. When the* Jews *aſked what they ſhould do, that they might work the works of God, having rejected the multitude of Works, with the Opinion whereof, he ſaw them ſwoln or puft up, he preſcribes them one, ſaying, This is the Work of God, that ye believe in him whom he hath ſent, for him hath God the Father Sealed.*] But you may ſay, How did *Luther* come to ſay that the Promiſes are the Goſpel, if the Goſpel hath Precepts as well as Promiſes? I Anſwer, *Luther* ſaid ſo, becauſe in his Judgment, the *Goſpel* hath not only abſolute, but *Conditional Promiſes*; and the conditional promiſe of God in the Goſpel, alwayes *implyes a Precept which preſcribes the Condition*. Beſides, That the promiſes abſolute and conditional are the principal part of the Goſpel, and he might well enough give it its Denomination from the principal part; eſpecially, when at the ſame time he ſo expreſſed his Senſe, as to ſhew that he intended not to exclude all Precepts and Threatnings from belonging to the Goſpel Covenant. Thus the Learned and Pious *Rutherford* [*The Covenant of Grace* (ſaith he)

Rutherford's *Covenant of Life opened.* Part 1. Chap. 26. p. 215.

Though it want not Precepts, eſpecially it is his Command that we believe in the Son of God, yet ſtands moſt by Promiſes, and this Covenant gets the Name of a Promiſe, or *the Promiſe. Acts 2. 39. Rom. 9. 8.* compared with *Acts 3. 25. Gen. 12. 3.*] This may

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(e) *Hic altera pars Scripturæ adeſt: promiſſa Dei quæ annunciant gloriam Dei & dicunt: Si vis legem implere, non concupiſcere; ſicut Lex exigit. Ecce tibi, crede in Chriſtum, in quo promittuntur tibi gratia, juſtitia, pax, Libertas, & omnia, ſi credis habebis; ſi non credis, carebis.* Lutherus de libertate Chriſt. *ubi citatur a* D.G.

(f) *Sic Chriſtus* Johan. 6. 29. *Cum* Judæi *interrogarent, quid facerent ut operarentur opera Dei, operum multitudine, quâ illos videbat turgere, repulſâ, unum eis præſcribit, dicens; Hoc eſt opus Dei, ut credatis in eum quem miſit ille, hunc enim Pater ſignavit Deus.* Lutherus, *ubi ſupra.*

ſuffice

ſuffice for anſwer to what my R— Brother quotes out of that ſmall Tract of *Luther* concerning Chriſtian Liberty; which though Mr. *Goodwin* doth moſt highly commend and praiſe, yet I hope he would not have us to practice the Liberty there allowed, in its full latitude: For aſſuredly that little Book, if we ſhould follow its advice, would ſet us beyond *Canterbury*, and teach us how we might be the *Popes Humble Servants*, without any danger to our Souls, provided we be (as we moſt certainly are) fully perſwaded in our own minds that our Obedience to the almoſt Infinite Commands of the Pope and his Biſhops, is not neceſſary to our Juſtification and Salvation. That this is true, there needs no plainer proof than that which *Luther* there gives us in the following words. (g) *If then any Man had this knowledge, he might eaſily behave himſelf ſo as to avoid danger in thoſe infinite Mandates and Precepts of the Pope, Biſhops, Monaſteries, Churches, Princes, and Magiſtrates, which ſome fooliſh Paſtors ſo urge and preſs, as if they were neceſſary to Juſtification and Salvation, calling them the Precepts of the Church, when they are nothing leſs. For a free Chriſtian will ſay thus; I will faſt, I will Pray, I will do this and that, which is Commanded by Men, not that I need to do it for Juſtification or Salvation, but that in doing it I may obey the Pope, the Biſhop, ſuch a Community, and ſuch a Magiſtrate, or that I may give my Neighbour a good Example, &c.* Thus *Luther*. Now whether my R--- Brother have any occaſion for this Doctrine, he knows beſt himſelf; it may be of ſome uſe to him the next time he Travels to *Rome*. But for my ſelf, I declare I have no occaſion for it, nor do I ever intend to make uſe of it. Mr *Goodwin* did well to tell the World that *Luther* wrote that Book before he had declared War againſt the Pope; but then he might have been more ſparing in his Praiſes of it, and in urging *Luther*'s Teſtimony therein, againſt me and my Reverend Brethren; ſince he was but newly crept out of the Monaſtery, and had received but a ſmall meaſure of Light, when he wrote that Treatiſe: And yet what is quoted out of it againſt me, doth not advantage my R. Brother, nor yet prejudice me, and the Cauſe which I defend. Though *Luther* was not without his failings (as no Man is, more or leſs,) yet he was really a great and good Man, and I heartily bleſs God for the good that was in him and done by him, and his teſtimony ſhall be alwayes reſpectfully received by me, ſo far as I find it conſonant to the Scriptures of Truth, and to the Eſtabliſhed Doctrine of our own better Reformed Church.

(4.) In the fourth place Mr G. quotes the Excellent *Melanchon* again, but to no purpoſe; for I aſſent to all that *Melanchon there* writes. Set aſide the gloſſes of Mr. G---, and *Melanchons* own words do not prejudice my Cauſe at all. And *elſewhere Melanchon* is clearly for me, and holds, as I do, That the Goſpel *properly* taken, requires of us Faith and Repentance, and promiſes Grace to enable us to believe and repent, &c. And I deſire no more to prove the Goſpel to be

(g) *Si quis ergo hanc Scientiam haberet, facile ſe poſſet gerere citra periculum, in infinitis illis mandatis & præceptis Papæ, Epiſcoporum, Monaſteriorum, Eccleſiarum, Principum & Magiſtratuum, quæ aliqui Stulti Paſtores ſic urgent, quaſi ad Juſtitiam & ſalutem ſint neceſſaria, appellantes præcepta Eccleſiæ, cum ſint nihil minus. Chriſtianus Liber ſic dicet; ego jejunabo, orabo, hoc & hoc faciam, quod, per homines mandatum eſt, non quod mihi illo ſit opus ad juſtitiam aut ſalutem, ſed quod in hoc morem geram papæ, Epiſcopo, Communitati illi, & illi magiſtratui aut proximo ad exemplum, faciam, &c.* Lutherus *ibid. de libertate Chriſt. ultra medium, & non procul a fine. Videat etiam Eruditus Lector* Lutheri *Expoſitionem Verborum Apoſtoli 2. ad* Phil. *v. 6, 7, 8. & ſibi caveat. ibid. paulo ſupra.*

a Law

a *Law of Grace* in our ſenſe of the word. This I ſhall (if the Lord will) clearly prove from *Melanchthons* own words, in my Animadverſions on Mr. G--'s Seventh Chapter; and then it will plainly appear *that he* doth but abuſe *Melanchthon* and the People too, in thus indeavouring to make them believe, that *Melanchthon* was of his abſurd Opinion.

(5.) His next Witneſs againſt me is the famous *Calvin*, but I fear no harm from him; for I take him to be an honeſter Man than to contradict himſelf in Witneſs-bearing: And I am ſure he hath already borne Witneſs for us in the Apology, and declared that he believed (as we do) that the Goſpel-Covenant is Conditional, and requires of Men both Faith and Repentance in order to the Pardon of their Sins and Salvation of their Souls, (See *Apol. pag.* 51. 92, 93, 94;) which is ſufficient to prove that he held the Goſpel to be a Law of Grace, as we do. And in the place which my R. Brother refers to, and in the words which he quotes, there is nothing but what is well conſiſtent with what I moſt truely and faithfully cited both out of his Inſtitutions and Commentaries. And indeed what is here quoted by Mr. G. is very impertinently alledged againſt me. For I do ſincerely confeſs that to inveſt Chriſt with a new Legiſlative Power, and to dignifie the Goſpel with the title of a New Law, *in the Popiſh Senſe of the Word*, is indeed *a mere fiction*, and that thoſe who *go the Popiſh way*, have feigned Chriſt to be the Maker of an Evangelical Law, which ſhould have *ſupplyed the defect even of the Moral Law* given unto *Iſrael* by the hand of *Moſes*. But notwithſtanding this, it is as clear as the Light, That *Calvin* did not believe the Goſpel-Covenant to be nothing but a bundle of mere abſolute Promiſes of Grace: For beſides what was quoted in the *Apology*, *Calvin* in his Commentary on the Third of *Jonah*, ſaith as followeth. (h) [*As often as God propoſeth or promiſeth Pardon to Sinners, together with the Propoſal or Promiſe, this Condition is added, that they repent; yet it doth not follow that Repentance is the cauſe of obtaining the Grace of Pardon; for God offers himſelf freely, nor is he induced thereunto by any other thing than his own liberality: But becauſe he will not have Men to abuſe his Indulgence, and readineſs to forgive; therefore he joyns that Law to his Promiſe, to wit, that Sinners repent of their former ill Life, and be changed to the better*]. Thus *Calvin*. And this Repentance he affirms to be a part of the Sum of the Goſpel. *Inſtit. Lib.* 3. *Cap.* 3. *Sect.* 19. as was ſhewed in the Apology, *pag.* 95. Therefore my R-- B-- doth but abuſe *Calvin*. and wreſt his words to a Senſe he never meant, notwithſtanding the Commendation which he gives of him.

(6.) *Beza* is brought to Witneſs againſt us, but to as little purpoſe; for I demonſtrated from *Beza* his own expreſs words in the Apology that he believed there is a Conditional Goſpel-Covenant; that Faith in Chriſt is the only receptive applicative Condition; and yet that true Repentance is required as indiſpenſably neceſſary in grown Perſons, in order to pardon of Sin. And here I muſt rectifie what I ſaid in the Apology, *pag.* 95. That *it may be*, and *it would ſeem* that *Beza* had ſome peculiar conceit, *That all Repentance of what kind ſoever*,

(h) *Quoties veniam proponit Deus peccatoribus, ſimul additur hæc conditio, ut reſipiſcant, nec tamen ſequitur pœnitentiam eſſe cauſam impetrandæ gratiæ, gratis enim ſe Deus offert, neque aliunde inducitur, quàm ſuâ liberalitate, ſed quia non vult homines abuti ſuâ indulgentia & facilitate, ideo legem illam apponit, ut ſcilicet, pœniteat ipſos vitæ prioris, & in melius mutentur.* Calvin. Comment. *in* 3 Cap. Jonæ.

is properly from the Law, and but improperly from the Gospel, because he said in his 20*th*. Epistle, That *Contrition did not properly proceed from the Gospel*. Now I confess that in so understanding *Beza* there, *I mistook* his true meaning *to my own disadvantage*; and my mistake arose from the word *Contrition*, by which *Beza* meant nothing but what *the Papists* ordinarily call by the name of *Attritio*, and that is a *Legal Repentance*, which as *Beza* rightly observed, proceeds *not properly from the Gospel*, but *from the Law*. But I thought that by the word *Contrition*, he had meant what we commonly call *Contrition* from *Psal.* 51. 17. and which is a true Evangelical Repentance enjoyned by the Gospel. But since I have learned from his other Writings that by the word *Contrition* he meant not an Evangelical, but a *Legal Repentance*, when *in the latter part of that Epistle* he said that *Contrition is not properly from the Gospel*, but from the Law; and by thus rightly understanding *Beza*, (that *first* he spoke of an Evangelical Repentance, and *afterwards* of a *Legal*) I reconcile him to his Elder Brother *Calvin*, and confirm my Argument from his said 20*th*. *Epistle*; and so recover the advantage which I *seemed to have lost* by mistaking his sense of the word *Contrition*. This is the only mistake that (after many serious repeated thoughts) I can find that I committed in citing and explaining the words of Authours, and I did not do it (as many do) to make the Authour *seem* to speak *for me*; but *rather to make him seem* to be in that *against me*. By which the World may see my Honesty and Ingenuity in citing Authours. But this on the by. I return to what my Reverend Brother cites out of *Beza* against me.

His (1*st*.) Testimony out of *Beza*'s Book concerning the Punishing of Hereticks, *That the Sum of the Gospel (which is the Power of God to Salvation unto every Believer) is this, that it teacheth us to lay hold on Christ, as made to us of God, Wisdom, Righteousness, Sanctification and Redemption*, I own to be true, and to make for me rather than for Mr. G—. For (1.) Here it is plainly enough expressed, that the Gospel requires Faith of us, as that by which we apprehend and lay hold on Christ: And elsewhere (as was shewed in the Apology) *Beza* saith expressly, That Faith is *the Condition*, and I also have several times said expressly that in my Judgment, *Faith is the only Condition*, *i. e.* the only receptive applicative Condition of the Gospel-Covenant, and of Christ and his Righteousness as held forth to us in the said Covenant. (2.) Though in this short Sum of the Gospel, *Beza* do not expressly mention Evangelical Repentance, yet he doth not exclude it, but *rather includes and implyes it*, in that he says that Christ is made *Wisdom* and *Sanctification* unto his People, which he is partly *in requiring Repentance as a means necessary* in order to pardon of Sin; and partly *in giving them Grace, and inclining their hearts to repent*. *Luke* 24. 47. *Acts* 5. 31. and 11. 18. And elsewhere as in his 20*th*. Epistle *Beza* expressly asserts and proves that Evangelical Repentance is required in the Gospel, as *antecedently* in order of Nature necessary to pardon of Sin. Disc. p. 30, 31.

Beza's second Testimony quoted out of his Antithesis (*Papatus & Christianismi*) of the Papacy and Christianity, makes nothing against me; for I joyn with *Beza* in rejecting that Popish Opinion concerning the Evangelical Doctrine (*nihil aliud esse quam legem quandam perfectiorem* Mosaicâ,) that it *is nothing else*, but a *certain Law more perfect* than that of *Moses*.

The Third Testimony out of his Book of *Predestination* against *Castellio*, is most impertinently alledged against me. For I *never thought otherwise* than that in the *Law strictly* taken *for the Covenant of Works* (as *Beza* takes it) there is no mention

mention of Gods gracious Purpoſes to ſave us by Chriſt the Redeemer; and therefore that the Declaration of that Gracious Will of God, belongs to the Goſpel; and to *Beza's* Words, I add that *it belongs only to the Goſpel.*

(7.) *H. Bullinger* is next brought as a Witneſs againſt me. I Anſwer, That I admit what *Bullinger* ſaith, as cited by my Reverend Brother to be a true definition *or deſcription* of the Goſpel, but I deny it to be an accurate *perfect definition*, becauſe it doth not expreſs *all the Eſſential parts* of the Goſpel. For inſtance, it doth not expreſs the promiſe of taking away the Heart of Stone, and giving an Heart of Fleſh, and writing the Law in the Heart. *etc.* Which is an Eſſential of the Goſpel Covenant adequately conſidered, I grant *Bullinger* ſuppoſes and implyes it, but *ſuppoſing* and *implying* in a *definition*, *all the Eſſentials* of the thing defined, *is not ſufficient* to make it *an accurate full definition.* Otherwiſe, if a Man in defining a thing, expreſs *but one of its Eſſentials*, he might be ſaid to have accurately and fully defined it, becauſe the *other Eſſentials* are ſuppoſed and implyed *in that one, they being all inſeparably connected in the thing defined.* And yet all Men of any meaſure of Learning know that it is very *abſurd* to ſay, that a thing is *accurately and perfectly defined*, by mentioning *only one of its Eſſential Parts.* I do not ſay this to reflect upon *Bullinger* at all, (that be far from me.) But to ſhew that by that which he called *a definition* of the Goſpel, *he did not mean an accurate perfect definition* of it in reſpect of all its Eſſential parts, but *a deſcription of it* in reſpect of *ſome of its Eſſential parts*, in which the *reſt are ſuppoſed and implyed.* And even in this paſſage of his Sermon under conſideration, it is *plainly implyed* that the Goſpel-Covenant *is conditional*, and that *Faith is the condition of it.* And in another paſſage of the ſame Sermon, he ſays, That *God hath propoſed Chriſt a Propitiation, to wit, that he might be our reconciliation, for whoſe ſake being pacified towards us, he adopts us to be the Children of God.* (Verum non aliâ ratione quàm per fidem in ejus Sanguinem, id eſt, Si credamus, &c.) *But no other way*, or *upon no other terms, than by Faith in his Blood, that is, if we believe*, &c. And in his Commentary on *Heb.* 8. he expreſly affirms the Covenant of Grace to be Conditional: As ſhall be ſhown by his own expreſs words, in my Remarks on the following Chapter. And I wiſh Mr. G-- would ſeriouſly conſider what the ſame *Bullinger* writes at large in his Commentary on 1 *Tim.* 2. 4. By what I have read of that Learned and Holy Mans Writings, I am ſure that his Judgment in this matter, and my Reverend Brothers do not agree, and that he wrongs him, in labouring to draw him to his Party.

Diſc. p 32.

(8.) Next the Learned *H. Zanchius* is ſuborned to bear Witneſs againſt us. I confeſs that *Zanchy* well deſerves the high Commendation which Mr. G. gives him; but I am heartily ſorry that my R. B. ſhould ſo abuſe that Worthy Divine, as to indeavour to make him contradict himſelf in Witneſs-bearing. For if ever our Reverend Brother read and conſidered our Apology, which he writes againſt, he cannot but know that we appealed to *Zanchy* in *pag.* 99. and from his own *expreſs* formal words, proved that *there are* [Tria Evangelii capita, quæ a nobis exiguntur, ut præſtemus, pœnitentia in Deum, &c.] *Three Heads or Principal parts of the Goſpel, which we are required to do, Repentance towards God, Faith in Jeſus Chriſt, and a Studious care to obſerve whatſoever Chriſt hath Commanded.* Now theſe being *Zanchy's* own expreſs words, it was very ill done by my Reverend Brother, to endeavour to make the World believe that this ſame *Zanchy* held, That the Goſpel requires nothing of us at all? And this he endeavours to do, by alledging Three Short Sentences out of his Miſcellanies,

Miſcellanies, whereof the firſt Two *only ſay, That the Goſpel is a Doctrine which Declares and Proclaims that Salvation is to be had freely in Chriſt by Faith, and by Faith only.* All which is very true, but nothing at all to the purpoſe. For the Goſpel doth that, and more too. It declares that Salvation is to be had freely in Chriſt *by Faith alone*; becauſe it is *Faith alone* which *receives, apprehends, and applyes Chriſt and his Righteouſneſs for Juſtification and Salvation.* This *we hold*, as *Zanchy* did; but withal, *Zanchy* held, and we after him do hold alſo, That *the Goſpel requires of us Repentance towards God, Faith in Jeſus Chriſt*, and *a ſtudious Care to obſerve whatſoever Chriſt hath commanded*; To which add what *Zanchy* believed as well as we, That the *Goſpel promiſeth Grace to enable us to believe, repent, and obey the Goſpel*, and when through Grace we do ſo, *it further promiſes us Pardon of Sin and Eternal Life for Chriſt's ſake alone*: And *nothing more is neceſſary* to make the Goſpel *a Law of Grace*, according to our declared *known ſenſe* of that *word*. His Third Teſtimony out of *Zanchy* is yet more Impertinent, to wit, That the *Goſpel is the joyful Preaching of that Eternal and Free Love of God (this is Eternal Election) towards us in his Beloved Son Chriſt.* For I would fain know what Mr. G--- can juſtly infer from this Sentence of *Zanchy* to his purpoſe againſt us? This we grant to be true (as was ſaid in our firſt preliminary Conſideration) that the Revelation of Gods Eternal Decree, to ſave through Chriſt a Select Number of loſt Sinners of Mankind, *is Goſpel*; becauſe it is good and glad tydings to the Church. But what then? Dare Mr. G--- infer that becauſe it is Goſpel, therefore no other thing is Goſpel? Then it ſeems by his Logick, one may prove that *one part* of a thing, *is the whole* thing; and that *the whole* thing, is but *one part* of it. But I forbear to expoſe ſuch weak arguing. If therefore the Joyful Preaching of God's Free Election through Chriſt be not the whole, but a part of the Goſpel, then though this part, do not require Faith and Repentance, yet another part of it may, and *really doth* require them in the Judgment of *Zanchy*; as was clearly proved in the Apology by his expreſs formal words, quoted out of his Book of Chriſtian Religion, 3*d. Vol.* of his Works, *p.* 509. See *Diſc. p.* 32. See *Diſc. p.* 33.

And ſince it comes in my way to make mention of this Book of the Learned *Zanchy*, I will here give the World a further account of it, and of his Faith out of it. The Book is Entitled, Jerom Zanchy *his Faith concerning the Chriſtian Religion.* It contains a full Confeſſion of his Faith which he wrote in the Seventieth year of his Age, and in his own Name, and in the Name of his Family, he Publiſhed it, and Dedicated it to Count *Ulyſſes Martinengus* It is an Excellent, Judicious Confeſſion of Faith. I have ſeen it in *Quarto* and *Octavo*, and in *Folio*, with his other Works; and now I have it by me in *Octavo*, Printed at *Newſtad.* 1585. with Annotations of his own Writing upon it, for further clearing of matters in it. I have diligently read it, and having quoted ſome paſſages out of it in the Apology, I will now quote ſome more out of it, both to make Mr. *G.* aſhamed (if poſſible) and ſo to bring him to Repentance for abuſing the Authority of *Zanchy* to the deceiving of the People, and alſo to *confirm* what I quoted out of him in the Apology. Thus then *Zanchy* writes in *Chap.* 13. *Pag.* 101. *Sect.* 6. *Edition* in *Octavo.* (*i.*) *The Goſpel requires only theſe three things, Firſt, That being touched with a ſerious grief* &c.] as quo-

(*i.*) *Evangelium hæc tria tantùm requirit, primùm ut ſerio dolore*, &c. Zanch. de Relig. Chriſt. Cap. 13. p. 101. Sect. 6.

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ted in the Apology, p. 99. And in the next Page, to wit, 100. he adds, (k) [*But all the Commands of Christ are referred to three, to wit, That having denyed or renounced Ungodliness and Worldly Lusts, we should live soberly, (with respect to our selves,) justly (with respect to our Neighbour) and Godly (with respect to God) in this present World; looking for the Blessed Hope, and the Glorious Coming of the Great God. This we believe to be the sum of those things which Christ requires of us by his Evangelical Doctrine: And that therefore they are truely Evangelick, and truely Christian, who seriously apply themselves to the Study and practice of those things.*]

Again in *pag.* 103. *sect.* 7. (l) [*We believe that there is no small difference between the Law and the Gospel. First, Because the matter of the Law are only Commandments, whereunto are added Irrevocable Curses, if they be in the least part violated. It hath indeed Promises also, and that not only of Earthly, but of Eternal Blessings: But all with the Condition of most perfect Obedience, but it hath no Gracious or Merciful Promises at all. But now the Gospel is properly happy, and glad Tydings proposing Christ the Redeemer, as forgiving Sins freely, and as freely likewise saving Sinners, and requiring nothing of us in order to the obtaining of Salvation, but a true Faith in Christ, which cannot be without Repentance, and without an endeavour to do the Will of God, that is, to live Soberly, Justly, and Godly, as was explained before.*] Now here observe, (1.) That *Zanchy* saith, That the Gospel taken *in its proper sense*, *requires Faith of us*, and *obliges* us to believe in Christ for Salvation.

(2.) That though he say it requires nothing but Faith, yet he doth no more contradict me, than he doth contradict himself. For as he saith, so I say, That it requires nothing but Faith; *as that by which we apprehend, receive, and apply Christ and his Righteousness to our selves for Justification and Salvation.* Yet

(3.) He here saith, That True Faith in Christ cannot be without Repentance, and Evangelical Obedience: And before in the same Book, *pag.* 100. *Sect.* 5. He had said that the Gospel requires of us, not only Faith in Jesus Christ, but likewise Repentance towards God, and an Endeavour to observe all that Christ hath Commanded. See this fully and clearly proved by his own expreſs words cited in the Apology, *p.* 98, 99. All this, with much more that I could cite out of *Zanchy*, plainly shews, That according to him the *Gospel is a Law* (not of Works, but) *of Grace*, which obligeth us to do several things in order to our obtaining Justification and Salvation *by and for the alone Righteousness of Christ*:

(k) *Ad tria autem, omnia Christi mandata referuntur; nimirum ut abnegatâ impietate, & sæcularibus desiderijs, sobriè (quoad nos), juste (quoad proximum) & piè (quoad Deum) vivamus in hoc sæculo, expectantes bonam spem, & adventum Gloriæ Magni Dei. Hanc credimus summam esse eorum quæ a nobis exigit Christus suâ Evangelicâ doctrinâ: Eoque illos esse vere Evangelicos, verèque Christianos qui in horum studium serio incumbunt. Idem ibid.*

(l) *Credimus non parvum discrimen esse inter Legem & Evangelium.* (1.) *Quia Legis materia tantùm sunt mandata, additis irrevocabilibus maledictionibus, si vel minimâ in parte ea violentur. Habet quidem & promissiones non solùm terrenarum, verùm etiam æternarum benedictionum: Sed omnes cum conditione perfectissimæ obedientiæ, nullas autem gratuitas. At verò Evangelium propriè felix est nuncium, Christum redemptorem, peccata gratis remittentem, & servantem gratis etiam proponens: Nihilque a nobis exigens ad salutem consequendam nisi veram in Christo fidem, quæ sine pœnitentiâ, sineque studio faciendæ Divinæ voluntatis.* (i.e.) *Vivendi sobriè, justè & piè, ut supra explicatum est, esse non potest. idem ibid.*

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And so that *Zanchy* is *really for us*, and not against us, as Mr. G— falsely pretends. By this Instance amongst others, it may appear what credit is to be given unto his Citations of Authours.

Ninthly, He appeals to Nine Reformed Divines, whom he refers to, without quoting their words, and pretends that they all *earnestly maintained, that the Gospel in the peculiar Nature of it*, is *no other than a Systeme of Promises*. *Answ.* (1.) What doth Mr. G— mean by *the Gospel in the peculiar Nature of it*? If he mean *nothing but a bundle of Absolute Promises*, which *require no Duty* of us at all, I do freely grant, that the Gospel taken in that restrained and limited Sense, *is no other* than a *Systeme of Promises*, and those Promises absolute too. And that this is Mr. G—'s meaning appears by his whole Book. But if he shall say that by *the Gospel in the peculiar Nature of it*; he means *the intire Covenant of Grace in its Evangelical Christian Form of Administration*, Then I deny that the Gospel in that sense is *no other* than a Systeme *of Promises, so as to have no Precepts of its own at all*. *Answ.* 2. If any of the Nine Authours referred to, do any where say, That the Gospel in its peculiar Nature, *i. e.* taken for the intire Covenant of Grace, is no other than a Systeme of Promises, It is like that by Systeme of Promises, they mean a Systeme of Promises which are partly Absolute, and partly Conditional; and then in the Conditional Promises, they imply and include the Precepts and Threatnings. For (1.) The Conditional Promise of God to Man, implyes Gods Precept, obliging Man to perform the Condition. (2.) The Word of God which promises to Man a benefit *only*, if he perform a certain Condition; doth necessarily imply the Threatning of not having the said benefit, if he do not perform the Condition. And in this sense it is possible that some of our Orthodox Divines have sometimes said that the Gospel is no other than a Systeme of Promises, and yet they meant that the Conditional Promises do imply and include both Precepts and Threatnings. *Answ.* 3. Though I have not all those Nine Authours by me at present, and so cannot now examine the several passages referred to, yet I am sure Mr. G— doth wrong to several of them, in in giving out, that they are of his Opinion; for by what I remember to have read in them, and have quoted out of them in the Apology, and in my Remarks on the *7th.* Chapter, I know, as certainly, that what Mr. *Goodwin* saith of them is false *in his sense*, as I know it to be true, that ever there were such Men and such Books in the World. And particularly I know what he says to be false with respect to *Pareus*, *Rivet*, *Gerard*, *Walleus*, &c. I say it is false that they earnestly maintained, That the *Gospel taken for the intire Covenant of Grace is a System of meer absolute Promises, which hath neither Conditional Promise nor Precept.*

Tenthly, He brings Dr. *Whitaker* against *Duræus*, to witness against us, That the Gospel is nothing but a Declaration and Narrative of Grace, that requires nothing to be done by us. *Answ.* 1. Dr. *Whitaker* is there defending what *Luther* had written, And though it is well known and confest by *Lutherans* themselves, that *Luther* was not alwayes so cautious and exact in expressing his sense of things, as other Divines use to be; yet *Whitaker* thought, that what he had written, was capable of a good Sence, to wit, That since according to *Luther*, the *word Gospel* signified nothing else, but the Preaching and Publishing of the Grace and Mercy of God, merited and purchased for us by Christ's Death; The Apostle *Paul* might be accounted the best Evangelist, and his Epistles with *John's* Gospel, might be preferred before the Gospels of *Matthew*, *Mark*, and *Luke*; because *Paul* did most of all Preach and Publish the Grace and Mercy of

God through Christ; both by Word and Writ. And therefore *Whitaker* undertook the defence of *Luther* in this matter, First against *Campian*, and afterwards against *Durœus*, Now *Luthers* definition of the Gospel, (on which he founded his Argument which the Jesuits found fault with, affirming that he had cast a Bone among the Four Evangelists, and had preferred *Paul's* Epistles before the Three first Evangelists) seems plainly to be taken from the signification of the *Original Word*, For Gospel, or, good Tydings; and so it is rather (*definitio nominis quàm rei*) a definition of the *word* [*Gospel*], than of the *intire thing* signifyed by the *word*. Or admitting it to be a definition of the thing, yet it is but an imperfect definition, commonly called a Description, which doth not necessarily contain all the Essentials of the thing defined, or rather described. And this way of defining, that is, describing things, being ordinarily allowed to Orators as such; Dr. *Whitaker* being a great Orator, and using his Rhetorick very much, (as his Adversaries also did) though in Controversial Writings, he might well think it allowable to *defend* in *Luther*, and *likewise* in his own Writings, to *use*, *such a definition or description* of the Gospel: And yet not intend to tell the World (as Mr. *Goodwin* would have it) That in his Judgment the Gospel is a Declaration, of Grace and Mercy, *in such a sence*, *as to exclude* all Duty, and *to require nothing of us at all*; no, not so much *as Faith in Christ*. That this could not be either *Luther* or *Whitakers* meaning in so defining or describing the Gospel, is hence evident, That they both maintain the Gospel to be a Declaration of God's Mercy and Grace purchased by Christ, *in that sense*, wherein *Paul* in his Epistles asserted it to be a Declaration of God's Mercy and Grace purchased by Christ; But as I shall clearly prove in my Remarks on the next Chapter, *Paul* in his *Epistles* never asserted the Gospel to be a Declaration of God's Mercy and Grace purchased by Christ *in such a sense* as excludes all Duty, and requires nothing at all, no, not so much as Faith in Christ. *Answ.* 2. It is most manifestly false, that Dr. *Whitaker* held the Gospel to be such a Narrative and Declaration of Grace, as requires no Duty at all, not so much as Faith in Christ. For in his Answer to *Campians* Reasons Translated into *English* by *Richard Stock*, and Printed at *London*, 1606. In Pages 252, 253. he writes thus [*Now you* (Campian) *add*, *The Decalogue belongeth not to Christians. God doth not care for our Works. Touching the Decalogue and Works, this Answer I* Whitaker *make you briefly. In the Law, the Old Covenant is contained, Do this and live; Cursed is every one that continueth not in all things, which are written in the Book of the Law to do them. The Law promiseth Life to them which obey the Law in all things. They that offend in any thing, to them it threatneth Death and Damnation; an hard Condition, and which no Man can ever satisfie: Christ doth propose to us another Condition, much easier; Believe, and thou shalt be saved. By this New Covenant, the Old is abrogated; so as whosoever believeth the Gospel, is freed from the Condition of the Law. For they that believe, are not under the Law, but under Grace, (Rom. 6. 14. and Gal. 5. 18.) What needs many words? Christians are delivered from the Curse of the Law, but not from the Obedience of it.*] Thus *Woitaker*. Whereby it is plain that he believed a Conditional Gospel, and that it *requires* of us the *performance* of its *Conditoon*, in order to our being freed from *the Condition*, and delivered from *the Curse* of the Law. And here it may not be amiss to let the World know, that under Queen *Elizabeth*, whilst Dr. *Whitaker* was *Regius Professor* in *Cambridge*, there was one Dr. *Peter Baro*, a *Frenchman*, who was for some time *Margarets* Professor; and having Preached, and afterwards Printed a *Latine* Sermon on *Rom.* 3. 28. And having therein affirmed (as Mr. *Goodwin* doth), That Men are obliged to believe in Christ

Gal. 3. 10. Deut. 27. 26.

Mark 16. 16.

Dr. *Whitaker*,

by the Moral Law, and not by the Goſpel (*as his Words were interpreted*), he was thereupon, and on the account of ſome other prelections alſo, ſuppoſed to be an *Innovator*, and he fell under ſuſpicion of inclining to thoſe Doctrines *afterwards* called *Arminian*, and for that reaſon under the diſpleaſure of Dr. *Whitaker*, who was a ſtrict *Calviniſt*: Whereupon he reſigned his place, and removed to *London*. But they did not leave him ſo: For there was a Book written againſt his *Latine* Sermon aforeſaid, by *E. H.* one of Dr. *Whitakers* Party, and Printed in the Year 1592. wherein the Anonymous Authour treats him very rudely, much at the rate as ſome of late have treated their Brethren amongſt us. But that which is to my purpoſe, is, That the Zealous *E. H.* in his little Book (which I have) *de fide, ejuſq; ortu & naturâ*, maintains againſt *Baro*, That Juſtifying Faith is not Commanded by the Old Moral Law, but by the *New Law of Grace*, to wit, the Goſpel. To one of *Baro*'s Arguments he anſwers thus, (m) [*O miſerable and blind conſequence! As if forſooth. God had not from the beginning, given another Law (beſides that moſt perfect Law of the Ten Commandments,) no leſs perfect than it, to wit, the Law of the Promiſe and Life, whereby he Commanded his People to believe in him, and to repoſe all their Truſt and Confidence in him.*] And after he had, in *pag.* 52, 53, 54. diſcourſed at large of *this Law of Promiſe and Life*, and had both ſhewed it to be diſtinct from the Law of the Ten Commandments; and *called it the Law of Grace*, he adds theſe words, [*Ecce tibi, Baro, Legem, quâ fides præcipitur*] *Behold here*, Baro, *Thou haſt a Law*, (a Law of Grace) *whereby Faith is Commanded.*] Now by theſe words of *E. H.* one of Dr. *Whitakers* Party, and by the Doctors *own words*, it plainly appears, That he, and the other Orthodox Divines of *Cambridge* under Q. *Elizabeth*, were ſo far from thinking that the Goſpel was *nothing*, but *ſuch* a Narrative and Declaration of Grace, *as* requires *nothing* of us, no not Faith in Chriſt, (as Mr. *G.* would make the World believe) that they *rather*, *ſome* of them at leaſt (as for inſtance, Mr. *Perkins*, and this *E. H.*) went *the quite contrary* way, and held that *Faith in Chriſt*, is *Commanded only* by the Goſpel-Covenant. And *Baro* who (*as was thought*) held (as my Reverend Brother doth) that *it is Commanded only* by the Natural Moral Law, was cryed down as *an Innovator*, and *unſound* Divine, and at laſt conſtrained to reſign his place, and leave the Univerſity. To all this I ſhall add, That Dr. *Nowel* Dean of *Pauls*, (who was Dr. *Whitaker*'s Uncle, and Prolocutor in the Convocation, 1562. Where the Articles of Religion, which we have ſubſcribed, were Ratified and Confirmed,) wrote a *Latine* Catechiſme, which by Publick Order was commonly taught in the Grammar-Schools throughout *England*; And in that Catechiſme its expreſly affirmed that (*Evangelium requirit fidem*) *The Goſpel requires Faith.* Now this was the Catechiſme which in all probability *Whitaker* Learned when he was a Boy at School, and it is not very likely that when he was afterwards *Regius Profeſſor* in *Cambridge*, he had ſo far forgotten his Catechiſme, as to Publiſh to the World in Print, That the Goſpel is *ſuch a Narrative*, and Declaration of Grace *as requires no duty* at all, *not ſo much as Faith in Chriſt.*

Chriſt. Piet. prima inſtitutio ad uſum Scholarum Latinè Scripta. Cantab. 1626. *pag.* 3.

Eleventhly, Mr. G— ſuborns *Gomarus* to bear falſe Witneſs againſt me; but certainly of all Men in the World, *Gomarus* was the unfitteſt to be brought in

(m) *O miſeram & cæcam conſequentiam! Quaſi verò non aliam jam inde ab initio temporum, præter hanc perfectiſſimam Decalogi, nec minus perfectam, promiſſionis, ſcilicet & vitæ legem tulerit, quâ populum ſuum in ſe credere, ſibique omnem fidem habere juſſerit*, E. H. *De fide ejuſque ortu & naturâ*, Pag. 44, 45. Lond. 1592.

to Witneſs againſt me; becauſe as was ſhewed from his own formal expreſs words quoted in the Apology, *pag.* 27. he hath ſpoken my Sence ſo clearly, that after I had ſet down his Words and Reaſons why the Goſpel is called the *Law of Grace*, yea, the Law of God κατ' ἐξοχήν; I immediately added, theſe words, [*And truly this was excellently ſaid by* Gomarus; *No Man* (*we think*) *can give a better account, why the Goſpel is called the Law of Grace*] Whence it manifeſtly appears, that I hold the Goſpel to be *a Law of Grace, no otherwiſe* than *as* Gomarus held it *to be ſuch*, before I was born. And then *Gomarus* his own expreſs words ſhew, that he held the Goſpel to be *a Law*, from *the preſcription*, or *appointment* of the Condition, and *Duty* contained in it; and to be *a Law of Grace*, becauſe of the *Benefit promiſed* in it: Both which he proved by Scripture-Teſtimonies. Now to make People believe that *Gomarus* did not mean any ſuch thing, as his words *clearly* and *neceſſarily import*, Mr. G---. quotes a Sentence out of the ſame Diſputation, *Theſ.* 25. Where he ſays, (n) [*The Goſpel may, not unfitly, be defined this way. It is a Divine Doctrine, whereby, the ſecret Covenant of God, concerning free Salvation by Chriſt, is declared unto Men fallen into ſin; and is begun with the Elect, and conſerved or continued, unto their Salvation, and the Glory of God their Saviour.*] But this will not do my R. Brothers Buſineſs. For (1.) Gomarus *here doth not pretend accurately* and *fully to define the* Goſpel, and therefore he *only* ſays, [*it may, not unfitly, be defined this way.*] And one may well enough expreſs himſelf thus, when he is to give *only a general Deſcription* (which is an imperfect definition) of a thing. (2.) This Deſcription of the Goſpel goes before *in the* 25*th*, *Poſition*; Whereas the Teſtimony quoted out of him in the Apology, comes after in the 30*th*. *Poſition*, in which, Gomarus *deſignedly explains himſelf*, and *adds* what he had before *omitted* in his deſcription of the Goſpel, *Theſ.* 25. and *expreſly* aſſerts the Goſpel to be *a Law*, and a *Law of Grace*, and gives his Reaſons for both. (3.) Here then *Gomarus* did not in the leaſt contradict himſelf; only in *Theſ.* 30. he *explained* and *expreſſed* what he had *ſuppoſed* and *implyed*, and *added* what he had *omitted* in *Theſ.* 25. (4.) Here alſo Mr. G--- ſhould have conſidered *Gomarus*, his 29. *Poſition*, which I quoted at large in the Apology, *pag.* 100; but ſhall not here repeat it, for he cannot but have ſeen it, ſince it is immediately before the 30*th*, which he pretends to Anſwer. Theſe things being duely conſidered, it is as clear as the Light, that my R--- Brother dealt very diſingenuouſly (not to uſe a worſe word) when he thus concluded *pag.* 34. of his Diſcourſe [*Therefore when* Gomarus *a little after, calls the Goſpel* a Law, *he muſt neceſſarily underſtand, the word Goſpel, as it ſignifies all the ſecond part of the* Bible, *not as it implyes only God's Covenant of Grace diſcovered to Man*] This is *ſo far from being true de facto*, that *it is impoſſible it ſhould be true*: And my R.B. who hath read the place, if he knows any thing, cannot but know that it is falſe. For it is moſt evident from *Gomarus* his words, both as they are in his own Works, and as they are cited in the Apology, *p.* 27. and 100. That the Goſpel he ſpeaks of, *is not the Book of the* New Teſtament, but *it is the very Covenant of Grace* it ſelf, both *diſcovered* unto, *and made with* Man, *and recorded in the*

Gom. Oper. Part. 3. Diſp. 14. Theſ. 30.

(n) *Evangelium hoc modo non incommodè definiri poteſt, Doctrina Divina, qua arcanum Dei fœdus, de gratuita ſalute per Chriſtum, hominibus in peccatum lapſis, annunciatur; & cum electis inchoatur ac conſervatur, ad ipſorum ſalutem, & Dei Servatoris gloriam*; Gomar. Oper. Part. 3. Diſp. 14. Theſ. 25.

Books,

Books, both of the Old *and* New *Teſtament. It is the Covenant which hath a condition in it preſcribed* to us, *and required* of us. Yea, it is, *the Law of Faith* Rom. 3. 27. It is the *Law which goes forth out of Sion*, as he proves from *Iſa.* 2. 3. And that Mr. G--- himſelf hath acknowledged to be the very Goſpel in its ſtrict and proper Senſe. How to excuſe my R. B. here from being guilty of a known falſification, I profeſs I know not. But whatever be of that, ſure I am that *Gomarus* his own words, cannot bear that ſence which he would force upon them: And I appeal to Schollars and Judicious honeſt Men, to judge between us, and determine which of us two, gives the genuine true Senſe of thoſe words of *Gomarus*, which I quoted in the Apology, *p.* 27, and 100.

Twelfthly, Mr. G--- to back the foreſaid Miſinterpretation of *Gomarus* his Words concerning the Nature of the Goſpel-Covenant, brings the Teſtimony of the Heavenly Hoſt of Holy Angels, recorded in *Luke* 2. *ver.* 13, 14. but this doth not move me in the leaſt from my ſteadfaſt belief of the Goſpel Covenant, itsbeing *a Law of Grace*. For from the Angels Doxology in *Luke* 2. neither Man nor Angel can ever prove by good conſequence, that the Covenant of the Goſpel, is *not a Law of Grace*. The Angels not ſaying expreſly that it is *a Law of Grace*, proves nothing. For it was no part of their Commiſſion, to ſay *that it is*, or *that it is not*. What they ſaid, is true indeed, ay, and it is true Goſpel too; as was acknowledged before in our firſt preliminary conſideration. But what then? It doth not follow that therefore it is *the whole Goſpel*, and *intire Covenant of Grace*, which God made with his Church, through Chriſt the Mediator. And if it be not the *whole*, as it is not, then *what they ſaid*, and *what Gomarus* and *I after him ſay*, that the Goſpel is *a Law of Grace*, may *both be true*, and ſo *they certainly are*. But it ſeems Mr. G--- thinks that God is not *at peace with* him (nor with me, nor with any other Man,) nor *bears any good Will* to him, (or us), if by the Goſpel, he *require* Faith and Repentance of us in order to the Pardon of our Sins *by and for* the alone Righteouſneſs of Chriſt the Mediator of the Covenant. And if that be really his ſettled Thought, his Caſe is to be pityed; and I heartily pray God for Chriſt's ſake, to pity him, and to deliver him from an evil heart of Unbelief: That he may through Grace come to the knowledge of the Truth, and be perſwaded that God's being at peace with him, and bearing good Will to him, is very well conſiſtent with the Goſpel-Covenant *its requiring of him Faith and Repentance*. As for his deſcant upon the words of the Angels, it is nothing but a flouriſh of Words; and Rhetorick without Reaſon, makes no Impreſſion upon the Wiſe, whatever Effect it may have *upon others*. Now my R--- Brother, his Premiſſes being falſe, as I have ſhewed them to be; his Concluſion *as ſuch* muſt be of the ſame Nature. And ſo it is not true, as he pretends, but really falſe, that God from Heaven, and ſome of the beſt Men whoever lived upon Earth, do plainly tell us, that the Goſpel *is no Law*, but *a pure Act of Grace*; for *they do not tell us any ſuch thing*. And to the Lords People, *it is both*. It is *both a Law*, and alſo, a pure Act of Grace; *it is a Law of Grace*. As for what he ſays, in *page* 35 of his Diſcourſe, that *our Reformers were careful to diſtinguiſh the Goſpel from a Law*; It is falſe *in his Senſe*; they were not careful to diſtinguiſh it *from all kind of Law*, but from *a certain Kind of Law*, that is, from *the Law of Works*. This indeed they were careful to do, and ſo are we too; And as they would not, ſo no more do we ſuffer Works under *never ſo ſpecious pretences*, to *invade the Prerogative of Grace*. In fine, what Mr. G--- quotes *there* out of *Chemnitius* and *Beza*, concerning

ning the Papiſts confounding Law and Goſpel, its being the occaſion of many pernicious Errors in the Church; is impertinently alledged againſt us; for we are ſo far from confounding the Law and the Goſpel, as Papiſts do, that on the contrary we believe the Goſpel *to be a Law of Grace only*; but not at all to be a *Law of Works in the Scriptural*, or *Popiſh ſenſe* of *that word*. And in our Apology, we *plainly ſtated the difference* between the Law and Goſpel, and the Righteouſneſs of the one and the other; in ſo much, that whoever reads, underſtands, believes, and obſerves what we there wrote on that ſubject, is ſo far out of danger of the Popiſh Errors in the matter of Juſtification and Salvation, that *it is plainly impoſſible* for him to embrace any of them, *without firſt renouncing* ſome of thoſe great Truths, which we have plainly there laid down in vindicating our ſelves from the Calumnies of the *Informer*, and *of the Accuſer of the Brethren*. So much in Anſwer to his firſt ſet of Teſtimonies, relating to the definition or deſcription of the Goſpel.

SECT. III.

His Second Set of Teſtimonies Examined and Anſwered.

HIS next ſet of Teſtimonies of Reformed Divines, is to prove, (as he ſays, *pag.* 36.) *by their expreſs words, that when they call the Goſpel a Law, they intend no more by it, but a pure Doctrine of Grace.* To which I Anſwer,

(1. In general, That *in a ſound ſenſe*, I grant *the Goſpel Law, is no other than a pure Doctrine of Grace*, as was ſaid before. But *in his ſenſe*, I deny that they held *the Goſpel-Law* to be *nothing but* a pure Doctrine of Grace, *ſo as not to require any thing of us*, no, *not ſo much as Faith* in Chriſt. I ſhewed the contrary before from their own expreſs words in the *20th. Article* of the *Auguſtan Confeſſion*, which *Luther* and *Calvin* both ſubſcribed.

Secondly, I give a particular Anſwer to the ſeveral Teſtimonies which Mr. G. alledges. And (1.) As for the Teſtimonies of *Luther* quoted out of his Commentaries on *Gal.* 2. and *Iſai.* 2. His Firſt Teſtimony, as to the firſt part of it, concerns us not at all, for we abhor that Opinion of Juſtitiaries as much as ever *Luther* did; and we declare it to be Blaſphemy to think, ſay, or write that the Goſpel is *no other than a Book* which contains *new Laws concerning Works, as the* Turks *Dream of their Alcoran*. (2.) As to the Second part of his firſt Teſtimony, [*That the Goſpel is a Preaching concerning Chriſt, that he forgives Sins, gives Grace, Juſtifies and ſaves Sinners.*] It is very true; but is not the *whole Truth*; for over and beſides that, it is alſo a Preaching concerning Chriſt, *that requires Faith in Chriſt*: According to the *Auguſtan* Confeſſion, and according to what we before heard from *Luther* himſelf in his little Book of Chriſtian Liberty, and which is *far more*, according to the Scriptures of Truth.

(3.) As to the third part of his Teſtimony [*That the Precepts found in the Goſpel, are not the Goſpel, but Expoſitions of the Law, and Appendixes of the Goſpel.*] It is to be rightly underſtood. As (1) They are not the whole Goſpel. Nor

Nor (2.) Are they the principal part of the Goſpel, from which it chiefly hath its Denomination: For the Promiſes are that part. (3.) It is confeſt that there are indeed Precepts found written ſomewhere in the Books of the New Teſtament, which are no part of the Goſpel Covenant in its laſt and beſt form of Adminiſtration; but they belong to the firſt Law of Works, or to the Typical Legal Form of Adminiſtring the Covenant of Grace; yet *there are other Precepts*, for inſtance, that which Commands Faith in Chriſt as the Inſtrumental means of receiving and applying Chriſt and his Righteouſneſs for Juſtification; and this Precept even in *Luthers* Judgment (as we have proved) belongs to the Goſpel: And it is indeed one Article of the Goſpel-Covenant, that we believe in Chriſt, *Acts* 16. 31. *Rom.* 10. 8, 9, 10.

The Second Teſtimony from *Luthers* Commentary on *Iſai.* 2. is impertinently alledged, and proves nothing but what we firmly believe, that *the Goſpel is not a Law* or *Doctrine of Works for Juſtification*, but *a Law* or *Doctrine of Faith*, even *a new Doctrine* (as *Luthers* expreſſion is,) or *Law of Grace*.

(2.) In the ſecond place, he brings a Teſtimony of *Calvin* out of his Commentary on *Iſai* 2. 3. which as Mr. G— alledges it, is impertinent. For it proves nothing againſt us. We grant alſo to our R— Brother, that the way of arguing he mentions in *Pag.* 38. would be impertinent. And I aſſure him, it is not my way of arguing, to conclude from the Goſpels being *named a Law*, that it is a Doctrine of Works For I do not believe that it is a Doctrine (or Law) of Works at all, *in the Scripture ſenſe of that word. i. e.* a Doctrine of Works, *by and for which Juſtification and Salvation are to be ſought after.*

(3.) Thirdly for the Teſtimony out of *Muſculus* on *Iſai.* 2. I admit it as not being in the leaſt againſt me. And it is notorious that he was for the conditionality of the Covenant, as we are.

(4.) Nor Fourthly doth *Gualters* Teſtimony make againſt me in the leaſt, if it be not wreſted by a falſe gloſs put on his words, as if he had ſaid, That the Law of Faith, doth not require Faith: But he doth not ſay ſo in the words quoted by Mr. G—.

(5.) The Paſſage quoted out of *Urſin* on *Iſai.* 2. 3. makes *rather for us, than againſt us*, and therefore it was impertinently alledged. And it is well known that *Urſin* was *not againſt*, but *for* Conditions in the Goſpel-Covenant: And in my Remarks on the next Chapter, I ſhall prove by his own expreſs formal words that he believed as we do, that the Goſpel hath *Precepts* of its own which require of us Faith and Repentance.

(6.) Nor doth the Paſſage cited out of *Chemnitius* his Common Places contradict my Principles, but it rather confirms them. And I am well aſſured that he held Juſtifying Faith to be Commanded and required by the Goſpel. *See his common places in Folio, pag.* 219.

(7.) And laſtly, For *Wittichius* his Teſtimony, the firſt part of it, *doth not ſo much as ſeem* to be againſt me, for it contains my Principle expreſt to my mind. I do heartily agree with him that no Works of ours, neither Repentance, nor yet Faith, are, *or can be*, the cauſe of our Juſtification, as perfect perſonal Works were to have been the cauſe and ground of *Adam's* Juſtification by the firſt Covenant and Law of Works, if he had never broken it. But for the ſecond part of his Teſtimony, if he intends thereby to deny that either Faith or Repentance are required as antecedently *in order of Nature* neceſſary unto Juſti-

fication by and for the alone-Righteousnes of Christ: Then I do reject that part of his Testimony as unsound and contrary to Holy Scripture, and to the Judgment of our more Orthodox Divines. But I suppose *Wittichius* means only that saving Faith and Repentance are not required as *antecedently necessary in order of time*, but that we are justifyed assoon as we believe and repent: And so I agree with him. Or it may be, he meant that Faith is not (*necessarium justificationis prærequisitum, ut simpliciter opus*) a necessary prærequisite unto justification, *considered simply as a work*. And so I likewise agree with him. For though Faith *be really an inward Heart work*, and though it be *pre required as necessary unto* Justification; yet it is neither prærequired nor required unto Justification, simply and precisely *as a work* and under that *formal consideration*: But only as the receptive applicative Condition, or as the Instrumental means appointed by God for receiving, applying, and trusting Christ and his Righteousnes alone unto Justification. Thus I have examined and answered Mr. G--'s second set of Testimonies, and shewed that *not one of* them rightly understood, makes against me.

What he writes in the close of this Sixth Chapter, hath in effect, and upon the matter, been answered before. And (1.) It is not true that we confound the Notions of things which are entirely distinct in their Natures and Idea's. For if one take the Gospel *in his sense* for a bundle of *meer absolute promises* of what God in Christ will do, *without requiring any thing at* all to be done by us; we freely grant that it is *no Law* at all to us in any proper sense. But now the World knows very well, or may know by our Apology, that *that is not the thing*, which we mean by the Gospel, when we affirm it to be *a Law of Grace*. But *in truth*, the thing which we have declared we mean by the Gospel, when we affirm it to be *a Law of Grace*, is *no other but the Covenant of Grace made with us through Christ*; which comprehends not only Absolute, but Conditional Promises also, and which prescribes to us the performance of the Condition, and tells us, we must through Grace perform it, or we shall not have the benefits promised. In this true, proper, comprehentive sense, the Gospel is indeed *a Law* to us, *a Law of Grace*, but *not a Law of Works*. For, as hath been said, though it require Duties of us, which are indeed Works, yet the Gospel Covenant doth not require them of us, *under that formal Notion*, as Works to be justifyed and glorifyed *by and for them*. But (1.) It requires Evangelical Repentance, (not as a Work to be Justified by and for, either in whole, or in part, but) *as a Condition in the Subject or Person to* be Justifyed, necessary to dispose and qualifie him for Justification by and for Christ's Righteousnes only. (2.) It requires true Faith in Christ, *not as a work to be justified for it* in whole or in part; but as the *only condition or instrumental means whereby we apprehend, receive, apply, and trust to Christ and his Righteousnes, as the only Righteousnes whereby, and for which alone we are justifyed at the Bar of Gods Justice*. (3.) It requires Obedience (flowing from Faith,) Obedience I say to the whole revealed Will of God, *not simply as Obedience, or Works for which we are glorifyed, but as Evangelically sincere*, and growing up to perfection, as a testimony of our thankfulnes for our Redemption and Justification, as a means of glorifying God, of Crediting our Holy Religion, of Edifying our Neighbour, and of evidencing the sincerity of our Faith, and finally, *as a Condition necessary by the Constitution* of God, to prepare and qualifie us for obtaining Possession of Eternal Glory for the alone meritorious Righteousnes of Christ our Lord and Saviour. So that the Gospel thus requiring these things, *is not a*

Diso. p. 41.

Law

Law of Works, but of Grace; eſpecially conſidering that it is by Grace that we do theſe things required, and that the Grace whereby we do them, is promiſed in the Goſpel; and by the Spirit given according to the promiſe: And that when through Grace we have done them, then God of his rich Mercy and Free Grace gives us for Chriſts ſake the bleſſings and benefits promiſed to thoſe who do the Duties required.

Secondly, As to what my Reverend Brother ſaith, That the Goſpel hath no minatory ſanction, that no Threatning doth properly belong to it. I anſwer,

1. That if one take the Goſpel, as he doth, for a bundle of meer abſolute Promiſes, then it is very true, that in that ſenſe it hath no minatory ſanction, no threatning doth properly belong to it; and for my part I declare that I never ſaid, nor thought (nor could deliberately think) that a Threatning was any part of it, either *properly or improperly, as taken in that too narrow limited ſenſe*, for meer abſolute Promiſes of what God in Chriſt will do for us, without requiring any thing to be done by us. But,

2. Take the Goſpel in that ſenſe, in which I take it for the intire Goſpel-Covenant which God hath not only declared to, but *made* with his Church through the Mediator Jeſus Chriſt, then my Anſwer is, That though the Goſpel taken even in this comprehenſive ſenſe, for the whole of the new Covenant of Grace made with us through Chriſt, ſhould have no Threatning *properly belonging to it*, yet *that would not hinder* it from being a Law of Grace. For it is *properly enough a Law of Grace to us*. (1.) As it preſcribes to us its condition to be performed by us. (2.) As it promiſes Grace to enable us to perform its condition. (3.) As it promiſes to us great and gratuitous benefits upon our performing its condition through Grace.

3. I anſwer, That over and beſides the Threatning of the firſt Covenant and Law of Works, (which Mr. G. fancies that the Goſpel-promiſe doth borrow and employ in its own ſervice), the Goſpel-Covenant hath (as plainly appears to me) its own additional Threatning; which I think is thus to be underſtood, that though a Threatning doth not belong to the Goſpel-Covenant as a Goſpel-Covenant, *primarily* and *principally*; yet it belongs to it *ſecondarily* and *leſs principally*, to wit, as it is a Covenant made with Sinners to reſtrain them from Sin, and to bring them unto Faith and Repentance. The *primary deſign* of the Goſpel-Covenant is indeed *to promiſe* gratuitous benefits to Sinners *complying with its terms required*; and it is but *its ſecondary deſign* to threaten puniſhment in caſe of non-complyance: And then further, even this threatning of puniſhment in *reſpect of its primary deſign*, is not to bring the puniſhment on the Sinner, but it is to reſtrain from Sin, and ſo preſerve from Puniſhment: And that the Puniſhment threatned *is actually inflicted* upon any who are called and commanded to comply with the terms of the Covenant, but do not; it comes to paſs *through their unbelief and impenitence, as it were by accident in reſpect of the primary deſign* of the Evangelical-Covenant as ſuch. And that this is true, to wit, That the Goſpel-Covenant hath its *own* additional Threatning, in the ſenſe aforeſaid, ſeems very evident to me. (1.) Becauſe the conditional promiſe of the Goſpel being made to the Believer exclusively, to him and to no other, (*John* 3. 16, 19.) it cannot but virtually imply that the Unbeliever ſhall not have the benefit promiſed, and that is a Threatning. (2.) Becauſe the Scripture is *expreſs* in the caſe, for *over and beſides* the Threatning for formerly

breaking the Law; the Goſpel *threatens for not ſincerely repenting and believing the Goſpel.* John 3. 18. *He that believeth not is condemned already. And why ſo?* Why certainly, not *only*, becauſe he hath not perfectly kept the Law of Works, but *likewiſe*, as it follows immediately, *becauſe* he hath not believed in the Name of the only begotten Son of God. And then in *ver.* 19. our Saviour ſaith this *is the Condemnation*, that Light is come into the World, and Men loved Darkneſs rather than Light, becauſe their deeds were evil. See alſo for this, the Commiſſion it ſelf which our Bleſſed Lord gave to his Apoſtles, and in them to all his Goſpel-Miniſters who ſucceed them in preaching the Goſpel. *Mark* 16. 15, 16. *Go ye into all the World, and preach the Goſpel to every Creature. He that believeth and is Baptized, ſhall be ſaved, but he that believeth not ſhall be damned.* From which words it appears,

(1.) That it is the primary deſign of the Goſpel, that Men to whom it is Preached ſhould believe, and be Baptized, and that if they do ſo, they ſhould be ſaved; according to the true import of the Conditional Promiſe. But (2.) If they neglect or refuſe to believe, and by believing to uſe the Saving Remedy offered them in the Goſpel, againſt the Curſe and Condemnation of the Law, they ſhall be damned. And this is the ſecondary deſign of the Goſpel to threaten Men with Condemnation if they believe not, that the threatning may be a means to deter them from the Sin of Unbelief, and to preſerve them from being damned. According to this Goſpel, Men *to whom it hath been Preached*, will be judged at the laſt day. As it is written, *Rom.* 2. 16. God ſhall judge the Secrets of Men by Jeſus Chriſt, according to my Goſpel. Now in judging Men who have lived under the Preaching of the Goſpel, the Lord will juſtifie the true Penitent Believer, and condemn the Unbeliever, and that according to the Goſpel; whence it follows by good conſequence that the Goſpel hath Threatnings, as well as Promiſes, and that as the Believer ſhall then be juſtified according to the Promiſes, ſo the Unbeliever ſhall be Condemned according to the Threatnings of the Goſpel. But if the Goſpel have neither Precept nor Threatning, nor Conditional Promiſe, (as Mr. *Goodwin* affirms that it hath not,) I do not ſee how any Unbeliever could be judged and condemned according to the Goſpel. It cannot with any colour of reaſon be ſaid that he may be judged according to the abſolute Promiſe of the Goſpel. For the Abſolute Promiſe of the Goſpel was never made to ſuch an Unbeliever as lives and dyes in Unbelief. My R. B. will not admit that ever there was any Conditional Promiſe of the Goſpel, made to ſuch an Unbeliever; and if not a Conditional Promiſe, much leſs was there ever an Abſolute Goſpel-Promiſe made to him. If it be objected, That though the Believer cannot be both Judged and Juſtified by the Law, yet the Unbeliever may be both Judged and Condemned by the Law. I anſwer, It is true, Every Unbeliever is Judged and Condemned by the Law that he was under, and Tranſgreſſed; But beſides that, it is true, That *ſome Unbelievers are likewiſe Judged and Condemned by the Goſpel, and according to the Goſpel.* And therefore we ſaid in the Apology, *pag* 200. That profeſſed Chriſtians who live and dye in Impenitence and Unbelief, will be *doubly* condemned both by Law, and Goſpel. By the Law, for breaking it. And by the Goſpel for not believing in Chriſt, and not uſing and applying by Faith, the Remedy offered them in the Goſpel, againſt the Condemnation of the Law. The ſame ſaith the Reverend, Learned and Judicious *Hutcheſon* on *John*; on the 18*th.* verſe of the Third of *John*, theſe are his words,

" [Chriſt

" [Chriſt goeth on to Clear and Illuſtrate the Certainty of the Salvation of Be-
" lievers in him, by ſhewing on the contrary the Condemnation of Unbeli-
" vers, whom he declareth to be under a *double* Condemnation, one by the
" Law, and another by the Goſpel.] And a little after [albeit the Sentence
" of the Law be ſufficient to Condemn Mankind, and will Condemn all them
" who have not heard of Chriſt; yet *under the Goſpel*, Unbelief, and not recei-
" ving of Chriſt, is the great Condemning Sin; for as no Sin will condemn the
" Man, who fleeth to Chriſt the Remedy, ſo when the Remedy is not Embra-
" ced, the Sentence of the Law is Ratified in the Goſpel and Court of Mercy:
" *For he that believeth not, is condemned already, becauſe he hath not believed.* The
" Sentence is declared Juſt. and confirmed by a *new Sentence*, ſince he will not
" take help. And thus Unbelief is the great unpardonable Sin, *Mark* 16. 16.
" Whereas other Sins (that againſt the Holy Ghoſt, excepted, becauſe it is
" joyned with final Impenitence) would be pardoned, if Men would be-
" lieve.]

" And on *ver.* 19. *Doct.* 5. [Where Chriſt offering himſelf in the Goſpel,
" is not received in Love, but contemned, it bringeth *ſadder Condemnation*
" than the breaking of the Law, as being a ſinning *againſt the Remedy*, and that
" with an high hand; an undervaluing of him, and doing of what they can,
" to make void his pains. For this is the Condemnation, that Light hath
" come, *&c.*] Thus Mr. *Hutcheſon* on *John* 3. 18, 19. agrees with us, That
Unbelievers ſhall be Judged and condemned by the Goſpel And it is ſomething
ſtrange that a Miniſter of the Goſpel ſhould be at this day ſo far under the po-
wer of Unbelief, as to doubt of, or deny this, ſince Chriſt himſelf ſaith expreſly
John 12. 48. That the word which he hath ſpoken, ſhall judge the Unbeliever
in the laſt day. And from the Context, it appears, that the ſaid *Word* which
ſhall judge the Unbeliever, is the Word of the Goſpel. For it is the Word
which Chriſt Preached, and which the Unbeliever received not: And I think
that is the Word of the Goſpel. Nor am I ſingular in ſo thinking: For *Calvin*
was of the ſame mind, as is evident from what he writes in his Commentary on
John 12. 48. *Non potuit magis ſplendido elogio extolli Evangelii authoritas, quam
dum illi judicii poteſtas defertur; conſcendet quidem ipſe Chriſtus Tribunal, ſed ſen-
tentiam ex verbo quod nunc prædicatur, laturum ſe aſſerit.* That is, The Autho-
rity of the Goſpel could not be more highly prailed, nor a more glorious Elo-
gy given unto it, than in aſcribing to it the Power of judging Men. Chriſt him-
ſelf ſhall indeed aſcend the Judgment Seat, but he affirms that he will paſs the
Sentence according to the Word which is now Preached. The Divines of the
Weſtminſter Aſſembly follow *Calvin*, for thus they write in their *Annotations* on
John 12. 48. " The word that I have ſpoken.] The Doctrine of Chriſt, *the*
" *Goſpel*, which the Wicked now ſo ſecurely Contemn, ſhall once riſe in Judg-
" ment againſt them, and Condemn them. (See *Mark* 16. 16. *John* 3. 18.) by
" ſo much the more heavily, by how much greater means of Salvation they
" have neglected.]

" And *Hutcheſon* follows the Aſſembly Men, for thus he writes on *John* 12.
" *ver.* 48. *Doctr.* 7. [Albeit in the day of Judgment, Wicked Men will be called
" to account for all their Sins againſt the Law, yet their Contempt of the
" Goſpel, will be their ſaddeſt ditty. *For he that rejecteth me, the word that I*
" *have ſpoken, ſhall judge him.* That is, *The word of the Goſpel*] Many other
places of Holy Scripture evince this Truth, that even the Goſpel hath its Threat-

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nings. But I forbear to add any more in this place, because I must speak to this matter again in my Animadversions on his next Chapter.

Thirdly and Lastly, What Mr. *G* saith in *pag.* 40. that in *Psal.* 19. 8, 9. and *Rom* 3 27. the Gospel is called *a Law*, and what he there alledgeth to prove that it is so called, not because it *is a Doctrine of Works, but a Doctrine of pure Grace*; doth really prove no more, than that it is not *a Law of Works, by and for which a Man is justified and saved*; but only that it is *a Law of Grace*, as I hold it to be: Yet from its being *only a Doctrine and Law of Grace*, to infer that it *requires no Duty* of us at all, is plainly contrary to the words and meaning both of holy *David* and *Paul*: For even in that 19th *Psalm.* the Law of the Lord, which Mr. *Goodwin* affirms *to be the Gospel*, is by *David* expressly said to be *the Commandment of the Lord*, *ver.* 8. And dare Mr. *Goodwin* say, That *the Commandment* of the Lord *doth not command* any thing at all, nor lay any obligation to Duty upon his Conscience? If he dare say so, he is such a Man as it is not fit for me to have any thing more to do with; but I ought to leave him to dispute that matter with the Lord God himself. And as for blessed *Paul*, did not he say to the Goaler? *Acts* 16. 31. *Believe in the Lord Jesus Christ and thou shalt be saved.* Πίστευσον, *believe*, is of the Imperative Mood; and therefore, I hope, it will not be denyed, but that here is a command to believe on Christ. Now I demand, whether this was not *pure Gospel*? If it was, as I hope no Christian will deny, and I am sure Mr. *Goodwins* Friend, the accuser of the Brethren, and informer, Mr. *Trail* cannot honestly and fairly deny; then I demand further, Whether the Gospel doth not require and command Faith in Christ? And if the Gospel require and command Faith in Christ, then the *Law of Faith* (which by Mr. *Goodwins* own confession, signifies the *Doctrine of the* Gospel), is a *Law of Grace*, that requires and commands Duty, to wit, the Duty of Faith; and not such a Doctrine of Grace as requires nothing at all. That it is *a Doctrine of Grace*, I never denyed in all my Life; but this consequence I do utterly deny, that because the Law of Faith is a Doctrine of Grace, therefore it doth not require nor command Faith in Christ, in order to Justification. And I am not alone in this. There are many others of good esteem in the Church for Orthodoxy, who grant with me, That *Law of Faith*, signifies *a Doctrine*, and yet maintain as I do, that that same Doctrine prescribes and commands Faith in order to Justification. At present I give three instances of this. As,

See *Disc.* p. 9. 10.

(1) The *Dutch Annotations* on *Rom.* 3. 27. *By the Law of Faith*; [*that is the prescript, or the doctrine of Faith*, &c.]. By which words, they declare that *the Law of Faith* is at once *a Doctrine* of Faith, and *a Prescript* of Faith. And who is so weak as not to know that for the Gospel to *prescribe* Faith to us, is all one as to *require* and *command* it.

(2.) The *Assemblies Annotations* on *Rom.* 3. 27. *Law of Faith*,] that is, *the Precept or Doctrine of Faith*, which according to the *Hebrew* manner of speaking, is called *a Law*, *Isa.* 2. 3. or by that *new order*, or *Covenant of God*, which doth strip Man of all Worth and Righteousness of his own, and cloath him by Grace with that of Christ.

(3.) The last *Annotations* (commonly called by the name of *Pool*) on *Rom.* 3. 27. *Nay but by the law of faith*; [i. e. *The Gospel-law, which requires faith*, by which the Righteousness of Christ is imputed to us, and attained by us,

" us, &c.] Thus the Reverend and Learned Authors of the ſeveral *Annotations* aforeſaid, do all acknowledge the *Law of Faith*, to be a *Doctrine* of Faith, and yet maintain that it *preſcribes*, *commands* and *requires* Faith in Chriſt in order to Juſtification. By this we may ſee that theſe Proteſtant Divines wanted Mr. G. to tutour them, and to teach them that a Doctrine of Grace hath no Precept, and requires no Duty. But becauſe we ſhall hereafter meet again with this Logick, *That the Goſpel is a Doctrine of Grace, therefore it hath no Precept of its own, and requires no Duty.* I will ſay no more of it here, but paſs to the next Chapter.

Animadverſions on the Seventh Chapter.

SECTION I.

1. THis Chapter begins with a manifeſt Falſhood, to wit, That *my Arguments and Citations are all eſtabliſhed meerly upon the ambiguities of the word, Law.* The contradictory of that falſe Propoſition is true, That not one of my Arguments and Citations is eſtabliſhed meerly upon the ambiguities of the word *Law*.

2. He inſinuates that *I endeavour to prove the Goſpel to be a Rule of Duty, fortified with a ſanction, becauſe we find it to be named a Law, both in the Scriptures and Humane Writings.* This Aſſertion is as falſe as the former; and the *contrary is rather true*, that I endeavour to prove the Goſpel to be a *Law*, becauſe I find it is in effect ſaid to be *a Rule of Duty*, fortified with a Sanction, both in the Scriptures and Humane Writings. And yet even this of the Goſpels being ſaid to be a Rule of Duty, fortified with a Sanction, muſt be rightly underſtood; for I never ſaid, wrote nor thought, that the Goſpel is a Rule of Duty; *by and for which Duty* we are juſtified and ſaved: Or that it is fortified with a Sanction promiſing Juſtification or Salvation, *for the performance* of our Duty. I hold the contradictory of this to be true; to wit, The Goſpel is not a Rule of Duty *in ſuch a ſenſe*, nor fortified with *ſuch* a Sanction. The *preceptive part* of the Goſpel-Covenant *is indeed a Rule of Duty*, but *in order to quite other ends* than to be juſtified or ſaved *for the ſake* of that Duty performed: It is alſo fortified with a Sanction, but with a Sanction that promiſeth Juſtification and Salvation, *not for the Duties ſake*, but *for Chriſts ſake only*.

See Dr. Owen *on* Heb. 8. 6. *pag.* 221.

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Now both his Propoſitions being falſe, no wonder that the inference he draws from them be ridiculous, inſignificant, and of no force at all againſt me; for I do freely grant that it is a fallacious way of reaſoning to argue from the meer ambiguity of a word that hath ſeveral ſignifications. But that was not, nor is it my way of arguing. And this being the caſe, as I have truly repreſented it, and as manifeſtly appears from the Apology it ſelf; the ridiculous demonſtration, (to wit, *a Law is a Law, the Goſpel is a Law*, therefore the Goſpel is a Law), I ſay this ridiculous demonſtration, which Mr. *Goodwin* in *pag.* 41. would lay at my door, *returns home* to himſelf, and calls him *its true Father*; and juſtly it may, for aſſuredly it is a Bratt of his own brain and breeding; and for that reaſon he ſeems to be very fond of it, calling it *a pretty way of arguing*, and ſaying, *without doubt it is unanſwerable*. And yet if we look upon *this pretty little rogue*, as the Image of his Brain that begat it, and if we ſtrip the *Baby of its identick dreſs*, or *fools coat*, it is very eaſily anſwered. For being formed according to the tenour of his Diſcourſe concerning the various ſignifications of the word *Law*, it amounts to no more than this; *A meer nominal Law that requires nothing, is a real proper Law that requires ſomething*; *but the Goſpel is a meer nominal Law that requires nothing, therefore the Goſpel is a real proper Law that requires ſomething*. The Propoſition is that which (I ſuppoſe) *he would father upon me*, but I juſtly diſown it as none of mine; and ſo I do by the other identical Propoſition [a Law is a Law]: Let this Brother prove, *if he can*, by any good conſequence, that there is any ſuch thing *expreſſed* or *implyed* in any part of the Apology. I am ſo well aſſured that *there is no ſuch thing there*, that I *defy him*, or any Man, to prove the affirmative *that there it is*. And by and by we ſhall *find himſelf clearing me* of that imputation, and *blaming me* for proving the Goſpel to be a Law, becauſe it hath *Precepts requiring Duty, fortified with a ſanction of Promiſes and Threatnings*: Which is a demonſtration that either this Brother aſſerts that which he knows to be falſe, or elſe that he contradicts himſelf, and writes he knows not what.

The Propoſition then, or Major, is the birth of his own Brain, and whether it was begotten againſt his Conſcience, as Baſtards uſe to be, let him look to it; I aſſert nothing *pro*, or *con*, in that matter.

As for the Aſſumption or ſecond Propoſition, he will not, he cannot deny it to be his own, (to wit. *That the Goſpel is a Law, a meer nominal Law, which requires no Duty of us at all*), for it is the great thing he contends for with all his Might throughout his Book. Now it appearing thus, that the Argument is his own, much good may it do him *and his Cauſe*, which the World may know to be a very good one, *by this token*, that it is ſupported by ſuch pretty honeſt Devices.

And thus the pretty unanſwerable Argument is eaſily anſwered, when ſtript of its Identical dreſs. For both Propoſitions are falſe. The Major Propoſition is ſelf evidently falſe, when ſtript of its Identical dreſs: And if he will not ſuffer *his* Baby to be ſtript of its Fools-coat, my Anſwer is, That it is *his own*, and *he may do with his own what he pleaſes*. The Minor I have proved to be falſe, and ſhall further prove it to be falſe, before we have done. And therefore though the concluſion as to the *matter* concluded be very true, (according to the Logick Rule, *ex falſis verum*), yet it is not *therefore formally* true, *as* it is concluded, and *becauſe* it is concluded and inferred from ſuch falſe

falſe premiſſes. But he pretends in *pag.* 42. to have provided a proper remedy againſt this malady of arguing from the ambiguity of a word of various ſignification, by *clearing* the ſenſe of the word *Law*, which he ſays, he has largely done. But *cui bono*, to what good purpoſe was all that waſte of Time, Paper and Ink? ſince it doth not reach me at all; for I defy him to ſhew me, where, in the Apology, I did ever ſo much as once endeavour to prove the Goſpel to be a proper *Law*, from the *meer ſound* of the word *Law*, which is of a various ſignification. But though I did not ſo argue, yet my R. B. hath aſſumed to himſelf the liberty of arguing from the ambiguity of the word *Goſpel*, *almoſt* throughout his whole Diſcourſe, to prove that the Goſpel is *ſo a Doctrine of Grace*, as to require no Duty of us at all. *Turpe eſt igitur doctori, quam culpa redarguit ipſum.* I think it had been more to the purpoſe, to have cleared the ſenſe of the ambiguous word *Goſpel*, *ſo* as to have ſhewed that in Holy Scripture, or the Writings of Antient and Modern Divines, it is *never* taken for the Covenant of Grace made *with the Church* through Chriſt the Mediator, *including the conditional part of it*, but *always* and *every where* for a *meer abſolute Promiſe* or Promiſes, which *require no Duty of* us at all. If my Reverend Brother had done this, he had done his work, and had anſwered me effectually, and had made me his Proſelite too. But I do not blame him for not doing this, becauſe it is plainly impoſſible to be done.

But what if my purpoſe and deſign in the *Firſt Section* of the *Second Chapter* of the *Apology* (which he pretends to anſwer) was not ſo much to argue and prove the Goſpel to be a Law: As,

(1.) To *inſtruct* our Accuſer who ſeemed not to know our Principles, and to let him know what we really mean by a *new Law of Grace*.

(2.) To *rebuke* him for ſaying *ignorantly*, that *new Law of Grace* was a *new word* of an old but ill meaning, and to prove by Teſtimonies of credible Witneſſes Antient and Modern, that *new Law of Grace* was *no new word* of an old, but ill meaning; but that *he* in ſaying ſo, againſt us the Subſcribers, was a *falſe Witneſs* againſt his Brethren? And to ſhow that this was my purpoſe and deſign, there needs no more but to read the *Apology*, *Page* 20, 21, 22, 24.

(3.) Further: What if for the Inſtruction and Information of our Accuſer, I told him and the World plainly, (1.) That God moſt freely made the Covenant, and enacted the Law of Grace with us through Jeſus Chriſt. (2.) That God by this Law of Grace both obliges and encourages us to certain Duties; and alſo by the Promiſes of it obliges himſelf to juſtifie and glorifie us for Chriſts ſake, if we perform the Duties preſcribed, and comply with the terms injoyned. (3.) What if I plainly declared, that by *new Law of Grace*, I meant nothing but the new Covenant of Grace; and *only* ſaid, that this Goſpel-Covenant might be *called* a *Law*, *without juſt cauſe of offence to the Brethren*, becauſe the Scriptures of Truth *call* it a *Law*. Now if I did all this in the *Apology*, *Page* 21, 22, 23, 27. as I certainly did, and God, Angels and Men know it to be true; then my Reverend Brother did not do well to go about to deceive the People, and make them believe, that I introduce a new *Law of Works to be juſtified and ſaved by and for them*; and that my Arguments to prove it are all grounded upon the ambiguity of the word *Law* unexplained: All which is utterly falſe. I confeſs indeed what is true, that though my purpoſe and deſign was not to prove, but to explain and declare what we meant, yet *en paſſant*, on the by, and to ſhew that our explication was agree-

able to Scripture, I dropped four paſſages of Scripture, and referred to more in the Margent, which do abundantly prove the thing they were quoted for. But it is as clear as the Light at Noon-day, that my Proof from the ſaid four paſſages of Scripture in the Line, and from the other referred to on the Margent, is not in the leaſt eſtabliſhed upon the *meer ambignity* of the word *Law*, but upon the plain ſenſe and meaning of the Scriptures there alledged: Nor *could* an Argument from thoſe Scriptures there quoted or referred to, be grounded upon the meer ambiguity of the word *Law*, becauſe the word *Law* is not to be found in any of them. Let any Man read them all over, and he ſhall find what I ſay to be true; to wit, that the word *Law* is not in any of them.

I acknowledge likewiſe that a few Lines after, in the ſame 22th *Page*, I quote three Scriptures where the word *Law* is; but then it is again as clear as the Light, that I quoted thoſe three Scriptures to prove nothing but this, That our Brethren ſhould not diſlike our *calling* the Goſpel-Covenant a *Law*, becauſe the Scriptures of Truth *call it ſo expreſly*. And my R. Brother acknowledges now with me, that it is ſo called in two of the places, to wit, *Iſa.* 42. 4. and *Rom.* 3. 27. and in ſeveral others which he hath quoted.

As for my other Argument from Humane Authority, neither is that eſtabliſhed on the ambiguity of the word *Law*, but *on the word it ſelf, its being found* in the Writings of Antient and Modern Divines long before we were born. From whence I clearly proved that the *Word* is *not new*, but old. And if the Teſtimonies of my Witneſſes *prove more*, (as they really do) even that the Goſpel-Covenant was *not onely of old called a Law*, but that it *really is a Law of Grace*, which requires ſome Duty of us, that was *beſide* my deſign and purpoſe, which was *only* to prove *matter of fact*; as appears from the expreſs words of the *Apology*, *pag.* 24. *lin.* 16, 17, 18, 19, 20, 21.

If any object that in the *Preface*, and *Index* of the *Firſt Section* of the *Second Chapter*, it is ſaid expreſly that *we have proved the Goſpel to be a new law of Grace, by the Word of God, or Scripture, and by the Teſtimonies of Antient Fathers and Modern Divines*. I Anſwer, It is true, it is ſaid ſo. But then conſider, that the ſaid *Preface* and *Index* were Written and Printed after the *Apology* was Finiſhed, and Printed; though in the Book they are both put before it; as it is the cuſtom to write *Prefaces* and *Indexes* laſt, and yet place them firſt in Books. Now when I wrote the *Preface* and *Index*, taking a review of all that was ſaid on that head in the *Apology*, I found that my Quotations from Scripture and Doctors had proved more than I deſigned. (1.) I deſigned *only* to explain our meaning; and by citing the four Scriptures in the Line, and others in the Margent, to ſhow that our explication was agreeable to Scripture. (2.) By alledging the Teſtimonies of Antient and Modern Doctors of the Church, I deſigned *only to prove matter of fact*; to wit, that *new law of Grace* was no *new word*, but old. This was what I deſigned in writing that part of the *Apology*. But by looking it over after it was Printed, I found that the Scriptures cited and referred to, and the Teſtimonies of Doctors there alledged, do really prove that the Goſpel-Covenant made with the Church, through Chriſt the Mediatour, is a new Law of Grace which requires ſome Duties of us, and which promiſes to juſtifie and glorifie us for Chriſts ſake only, if we through Grace perform the ſaid Duties. And for this reaſon it was that in the *Preface* and *Index*, I ſaid, that we had proved the Goſpel in the

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ſenſe there given, to be *a new Law of Grace*, both by Scripture, and by the Teſtimonies of Ancient Fathers and Modern Divines.

If any do further object, That Humane Teſtimony can only prove matter of fact, I anſwer, It's true, Humane Teſtimony ſimply *as ſuch*, can ſolidly prove no more, nor did I bring Humane Teſtimonies to prove any thing, but that the Goſpel Covenant was in their time *called* a New Law, and a New Law of Grace, and that they believed it to be ſuch a Law; which is nothing but *matter of Fact*. Yet Men by giving Teſtimony to Matter of Fact, may at the ſame time, and in the ſame Teſtimony bring ſuch Arguments from Scripture or Reaſon, as ſhall likewiſe prove *matter of right* And this my Witneſſes did, (eſpecially *Juſtin Martyr*, *Cyprian*, *Auſtin*, the Profeſſors of *Leyden*, *Gomarus*, Dr. *Andrews*, and Dr. *Twiſs*) they both called the Goſpel-Covenant, *a Law*, *a New Law*; a New Law of Grace, which proves the matter of fact; and moreover, in their Teſtimonies to the matter of Fact, they alledged ſuch places of Scripture, or gave ſuch reaſons as do prove the matter of Right, to wit, That the *Goſpel Covenant is a New Law of Grace*, and may and ought to be ſo accounted.

Now having firſt told the World how eaſily he could anſwer my Arguments, and wipe off all my Citations, upon a ſuppoſition which is of his own feigning, and notoriouſly *falſe*, as I have proved; he next comes to anſwer my Arguments, that is indeed my *one* Argument from Scripture; for in effect there is no more but *one*, and that *one* is there brought to confirm our Explication of the words, *Goſpel Covenant*, or *Law of Grace*, and to ſhew that what we mean by thoſe words, is conſonant to the Scriptures of Truth; as is evident from the 21. and 22. *pag.* of the Apology. Well, But be it Argument or Arguments, he undertakes to give us a clear Anſwer to it; and in order thereunto he propoſes to do three things.

(1.) To ſhew that the Goſpel hath no Precepts or Commandments. (2.) That it hath no Threatnings. (3.) That it hath no Conditional Promiſes. This is directly againſt the Profeſſors of *Leyden*, who, in their *Synopſis of purer Divinity*, ſay expreſly (as their words are quoted in the Apology, *pag.* 27.) that the Goſpel is ſometimes called *a Law*, becauſe it *alſo* hath its *own* Commandments, and its *own* Promiſes and Threatnings.

It is alſo againſt *Gomarus*, who, as he is quoted in the ſame *page* 27, ſaith expreſly, That the Goſpel is called the Law of Faith, (*Rom.* 3. 27.) and the Law of God by way of Excellency, (*Iſa.* 2. 3.) from the preſcription or appointment of the Condition, and Duty contained in it. But let it be againſt them, or againſt all Mortals, yet if he did well and ſolidly prove theſe three things mentioned, I ſhould confeſs he doth his work effectually; were it not for this *one thing*, (on which the ſtreſs of his Cauſe lyes, and) which he begs, but proves not, nor can prove; to wit, That *the Goſpel-Covenant made with the Church through Chriſt the Mediator, and that adequately or intirely conſidered in all its Articles, is nothing but an Abſolute Promiſe, or a Bundle of Abſolute Promiſes which require nothing of us at all.* For take the *Goſpel in this narrow Senſe*, and I declare that I believe as firmly as he can do, that it hath neither Precept, nor Threatning, nor Conditional Promiſe properly and eſſentially belonging to it. But now I muſt again tell my Reverend Brother, as I told him before, That that is not the ſenſe wherein I take it, when I ſay it is a Law of Grace, and I have ſhewed in the Apology, that it ought not to be ſo taken, nor is it ſo taken by our Proteſtant Divines, when the word *Goſpel*, is uſed to ſignifie the whole Co-

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venant of Grace, which God hath made with us through Christ the Mediator. Thus in few words it may appear, that the main strength of his Cause lyes in the ambiguity of the word *Gospel*, which certainly signifies more things than one, and particularly, it signifies more things than such a Doctrine of Grace, as (according to his fancy) requires nothing of us at all. And,

(1.) First, He asserts, *page* 42. That the Precepts which the Gospel employs, are not any parts of it self, but are *borrowed* from the Law, and then gives his goodly reasons for his assertion. Before I give particular Answers to his reasons, I will in the following Section premise some things that may give some light to help People to see on whose side the Truth lyes.

SECT II.

AND with respect to his Notion of the Gospel, Let it be considered, (1.) How the Gospel (if it be nothing but an Absolute Promise that requires nothing) can *borrow* Precepts from the Moral Law, and then employ them in its own Service. For mine own part I profess I neither do nor can understand how an Absolute Promise *borrows* a Precept, and then employs it: As he gives us to understand towards the end of the 42. *page*. I understand well enough that Mr. *Goodwin* there insinuates, and *pag.* 48. he expressly asserts this of the Gospels borrowing and employing the Laws Precepts. And if any other Body can understand *how* a meer Absolute Promise *doth this*, much good may the Notion do them: But to me, it is altogether useless, because it is unintelligible.

(2.) Consider, That the Moral Natural Law is certainly most perfect in its kind, and obliges to the most perfect, *i. e.* sinlesly perfect performance of the several Duties that belong to it, in that way which the Lord God intended it should oblige to the performance of them. And it was needless to prove this against me, for I never denyed it, but alwayes believed it, and oft times openly professed it; And if my Reverend Brother understands what and whom he writes against, he cannot but know that my R-- Brethren and I made Publick Profession of this to the World in the Printed Apology, *page* 200, and 201.

(3.) Consider Thirdly, That we must distinguish between the Moral Natural Law, its Obligative Power, and its Actual Obligation. And it is not to be denyed, but that it hath its Obligative Power, even then when for want of a particular Object, or necessary Circumstances, it doth not put forth its Power into Act, and lay its Actual Obligation on a certain Subject. For instance, In the state of Innocency, The Law had in it an Obligative Power unto several things, which yet in that State it neither did nor *could actually* oblige our first Parents unto, for want of a proper Object; as to relieve the Poor when as yet there were none, and to Educate their Children Religiously, when as yet they had none.

(4.) Consider Fourthly, That the Moral Law either obliges absolutely and for the present, or upon supposition, and for the future, which distinction differs not much from the former. Thus in the State of Innocency, the Law obliged Man absolutely, and for that present time, not to hate, but to love God: But

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it obliged him to love and relieve the Poor *only for the future*, when there should be, and *on supposition* that there should be Poor in the World.

(5) Consider (Fifthly,) That the Moral Natural Law obliges to some Duties immediately, and by it self; but to others only mediately, and by reason of some other thing intervening. Thus in the State of Innocency, by it self immediately it obliged Man not to hate, but to love and reverence God: But it then obliged him not to eat of the Forbidden Fruit, only *mediately*, and by reason of the positive Law which forbad it under pain of Death. For it is certain and evident, That without that positive Law forbidding it, *the Law of Nature by it self immediately* would never have made it more unlawful to eat of that, than of any other Fruit in the Garden of *Eden*. It was therefore that positive Law forbidding it, that first in order of Nature obliged Man not to eat of it, and then by means of that positive Law, the Law of Nature also came in and obliged Man not to eat of it. The Law of Nature doth not Enact Divine Positive Laws for us; but when they are Enacted by God, and do oblige us by God's Authority Enacting them, it then obliges us to the observance of them. This it did before, and still doth since the fall of our First Parents. For the same reason holds with respect to all the positive Laws that ever God Enacted for Mankind.

(6) Consider, Sixthly, That God's Enacting some Positive Laws, after he had given the Moral Natural Law unto Man in its full perfection, doth not derogate any thing from the full perfection of the said Moral Law, nor from the infinite Wisdom of God the Soveraign Law-giver. And to say and write that for God to make any Positive New Law, after he hath given unto Man the Moral Natural Law, is inconsistent with the Moral Laws perfection, and with Gods Infinite Wisdom, is in effect both to dishonour Gods Law, and to Blaspheme God's Majesty. For it is a matter of Fact most certainly and evidently true, that after the first giving unto Man, and concreating with him and in him, the Moral Natural Law; God hath made and given to Man Positive Laws both before and since the Fall, and before and since the Coming of Christ. Now if the Enacting of any New Law doth by good consequence infer the Imperfection of the Moral Natural Law, together with the Imperfection of God, and the want of Wisdom in God the Law-giver; then it follows also by good and necessary consequence, that in truth the Moral Law is not perfect, nor is God Infinitely Wise, and so he is not God at all; because he hath certainly Enacted many positive New Laws, and these positive New Laws argue (as is pretended) that his former Moral Natural Law was not perfect, nor himself Wise enough to give so perfect a Law at first, as should answer all Emergent Cases, and prevent the need of any New Law. By this consideration it manifestly appears that some Men oppose the Gospels being a *New Law of Grace*, upon such a Principle, as by necessary consequence runs them into Blasphemy and Atheisme; and that their Argument against any New Positive Law, taken from the Perfection of the Moral Natural Law, and from the Infinite Wisdom of God, cannot be good, because it is against plain Matter of Fact, and attempts to prove that which cannot possibly be proved, to wit, That God hath never since the first Creation Enacted for Men any New Positive Law; which yet he hath certainly done, if there be any Truth in the Scriptures, either of the Old, or New Testament: Yea, this Argument bears so high, as to make a shew of proving that God cannot do what he hath certainly

tainly done, and if he hath done what he hath done, then he is not, what he is, and what he is ſaid to be, to wit, Infinitely Perfect and Wiſe.

(7.) Conſider Seventhly, That a Duty or Act of ours, which as to the Matter or Subſtance of it (ſo to ſpeak) is one and the ſame, may yet have ſeveral Habitudes and Relations, and may fall under ſeveral formal Notions and Conſiderations; and by reaſon of thoſe different Habitudes, and Notions, may ſo far differ from it ſelf, as to fall under Two different Laws, whereof the One is Moral Natural, and the other is Moral Poſitive: And under one formal Notion and in one reſpect, it may be required of us by a Moral Natural Law; and under another Formal Notion, and in another reſpect, it may be required of us by a Moral Poſitive Law. For inſtance, By one and the ſame Faith conſidered materially, and as to the ſubſtance of it, (ſo to ſpeak), we believe in God, and in the Mediator between God and Men, the Man Chriſt Jeſus, who is God alſo. Yet there being here Two different Objects, to wit, (1.) God conſidered ſimply as God. (2.) The Mediator between God and Men, Chriſt Jeſus, conſidered now as God Man; and the one being the Ultimate Terminative Object, and the other the Intermediate Object of our Faith, through which it is carryed unto God as its ultimately Terminative Object. (*1 Pet.* 3. 18. *John* 14. 1. 2 *Cor.* 3. 4. and 1 *Pet.* 1. 21.) I ſay there being here two ſuch different Objects, our Faith as converſant about theſe Two Objects, muſt needs have different Habitudes and Relations, and fall under different formal Notions and Conſiderations. At preſent I ſhall only inſtance in this, That according to our Proteſtant Divines, Faith as it relates to God ſimply conſidered, ſo it is a Moral Vertue, or, as others, a Theological Vertue; but as it relates to Chriſt the Mediator, it hath alſo the Notion of a Moral Inſtrument, or Inſtrumental Means, or Condition, whereby we are intereſted in Chriſt, or whereby we receive, apprehend, and apply Chriſt and his Righteouſneſs to our ſelves, and whereby we truſt in him, and in God through him, for Juſtification and Salvation on the account of his Righteouſneſs only. Now the ſame Faith materially conſidered, having ſuch different Objects, and different Habitudes to thoſe Objects, and in different reſpects falling under different formal Notions, it muſt needs by reaſon of them, and as veſted with them, differ formally from it ſelf, though it be materially the ſame Faith ſtill: And then as ſo differing formally from it ſelf, we may very eaſily conceive it to fall under different Laws. Faith in God ſimply conſidered, falls under the Command of the Moral Natural Law, as all confeſs. Faith in Chriſt the Mediator, as formally differing from Faith in God ſimply conſidered, falls under the Command of the Moral Poſitive Evangelical Law. So our Proteſtant Divines generally maintain againſt the *Flacian* Sectaries. Witneſs *Melanthon*, who in his Apology for the *Auſburgh* Confeſſion, ſays, (a) *Faith is Obedience to the Goſpel:*

1 *Tim.* 2. 5.

(a) *Fides eſt Obedientia erga Evangelium. Quare fides rectè dicitur juſtitia. Non Obedientia erga Evangelium imputatur pro juſtitia, adeo ut obedientia erga legem tantùm propterea placeat, quia credimus nobis Deum gratis propitium eſſe propter Chriſtum; neque enim legi ſatisfacimus. Quanquam autem hæc fides eſt in voluntate, eſt enim velle & accipere promiſſionem, tamen hæc Obedientia erga Evangelium, non propter noſtram mundities imputatur pro juſtitiâ, ſed quia accipit oblatam miſericordiam.* Melanct. Apolog. pro Aug. Confeſs. p. 113. Edit. *Argentor.* 1580.

Wherefore

Wherefore Faith is fitly called Righteouſneſs. For Obedience to the Goſpel is imputed for Righteouſneſs; ſo that Obedience to the Law thereſore only pleaſeth, becauſe we believe that God is freely propitious to us for Chriſts ſake; for we do not ſatisfie the Law. But though this Faith be in the Will, for it is to will and to receive the Promiſe, yet this Obedience to the Goſpel is not imputed for Righteouſneſs becauſe of our purity, but becauſe it receives the Mercy offered. Thus *Melanthon* diſtinguiſhes and oppoſes to one another, Obedience to Law and Goſpel, and affirms Faith to be Obedience to the Goſpel as diſtinguiſhed from the Law.

And again ſome Pages after he ſayes, (b) *The Goſpel is that very Commandment which bids us believe that God will pardon and ſave for Chriſts ſake; according to that*, God ſent not his Son into the World to condemn, *&c. therefore how often there is mention made of Mercy, we muſt underſtand that Faith is required.*

Again in his common places, he ſayes, (c) *The Command to believe in Chriſt is eternal and unchangeable, and far above the Law.* *Melanthons* meaning is plain, that the Command to believe in Chriſt, is not a Commandment of the Moral Natural Law, for it is far above that Law; but it is a Commandment of the poſitive Evangelical Law, which is not Natural but Supernatural.

Chemnitius alſo in his common places not only confeſſes that the Goſpel is called a Law, (*Iſa.* 2. 3. *Mic.* 4. 2.) and the Law of Faith (*Rom.* 3. 27.), but (though he purpoſely ſets himſelf to pleaſe the rigid *Lutherans*) he likewiſe ſayes that, (d) *The affirmative part, concerning the Faith, or confident truſt of Free Mercy for Chriſts ſake, is not the voice of the Law, as* Paul *clearly ſayes*, Gal. 3. 12. *The law is not of faith.* Obſerve here, that juſtifying Faith, in *Chemnitius*'s Opinion, is not required by the Moral Natural Law, but by the Goſpel, and that becauſe *Paul* clearly ſaith, that the Law is not of Faith, *Gal.* 3. 12. *i. e.* The Law requires not Faith to Juſtification. See our laſt Annotations (*Pools*) on *Gal.* 3. 12. *The Law ſaith nothing of Faith in the Mediatour, though Faith in God be commanded in the firſt Precept; yet Faith in Chriſt is not commanded in the Law, as that by which the Soul ſhall live*, &c.

Hemmingius a moderate *Lutheran*, and Diſciple of *Melanthon*, ſaith, (e) *All Divines unanimouſly refer Faith (in Chriſt) to the Goſpel.* And he had reaſon to ſay ſo, for before the *Flacians*, I do not know that ever any Proteſtant Divine was of that Opinion that it is not the Goſpel, but the Moral Natural Law, which requires Faith in Chriſt unto Juſtification and Salvation. I am ſure *Luther* was not of that mind; for in his Book of *Chriſtian Liberty*, a little before the paſſage which Mr. *Goodwin* hath quoted out of it, he brings in the very Goſpel (or God in and by the Goſpel) ſpeaking unto Men, and ſaying,

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(b) Idem ibid. p. 116. *Evangelium eſt hoc ipſum mandatum quod jubet credere quod Deus velit ignoſcere & ſalvare propter Chriſtum; juxta illud*, Non miſit Deus Filium ſuum, *&c. quoties igitur de miſericordiâ dicitur, intelligendum eſt, fidem requiri.*

(c) Idem in loc. com. cap. de Pœniten. p. 517. *Mandatum æternum & immutabile, ac longè ſupra Legem eſt, credere Chriſto.*

(d) *Affirmativa, de fiducia gratuitæ miſericordiæ propter Chriſtum, non eſt vox Legis, ſicut* Paulus *clare dicit*, Gal. 3. 12. *Lex non eſt ex fide*, &c. Chemnit. loc. com. p. 219.

(e) *Fidem, omnes unanimiter ad Evangelium referunt.* Tract. de gratia ſalutari Edit. Hafniæ 1591. loco de pœnitentiâ.

(f) Le

(f) *Lo here for thee, believe in Chriſt, in whom are promiſed unto thee Grace Juſtice, Peace, Liberty and all: If thou believe, thou ſhalt have them; if thou believe not, thou ſhalt want them.* Here it is obſervable, as was ſaid before, (1.) That *Luther* ſpeaks of the Goſpel as diſtinguiſhed from, and oppoſed to the Law. (2.) He ſays, That the Language of the Goſpel ſo conſidered, is *crede in Chriſtum*, &c. *believe in Chriſt.* And if that be not a Command, how ſhall we know that ever there was ſuch a Command in the World. (3.) Tho. *Luther* calls the Goſpel there, *Promiſſa Dei*, the Promiſes of God, yet it is moſt evident he did not think them to be all abſolute Promiſes; for he expreſly mentions a Conditional Promiſe, ſaying, *Si credis, habebis*, If thou believeſt, thou ſhalt have all thoſe benefits that are promiſed in and through Chriſt. (4.) That the Conditional Promiſe of the Goſpel, the promiſe of great Bleſſings and Benefits made to us on condition that we believe in Chriſt, doth carry in it a Goſpel Command to believe in Chriſt: Otherwiſe it is not imaginable how *Luther* could make the very Goſpel and the Promiſes of God, as oppoſed to the Law, to ſay unto Man, *Crede in Chriſtum, Believe in Chriſt*; for that is a Precept, if ever there was a Precept in the Word of God; and being a Precept, it muſt according to *Luther*, be implyed in the Conditional Promiſe of the Goſpel. Whence we may learn this uſeful Leſſon, that in every Conditional Promiſe of the Goſpel, there are two things to be conſidered by us. (1.) The Promiſe it ſelf of ſome gratuitous Benefit. (2.) The Goſpel Command to perform the condition upon which the Benefit is promiſed.

The truth of this Obſervation was well underſtood by the Learned Dr. *Whitaker*, and therefore he ſaith, (g) *The Promiſe of Grace is Conditional, for it requires Faith*, &c.

And Dr. *Nowell*, in his foreſaid *Latine* Catechiſm taught in the Grammar-Schools throughout *England*, ſpeaking of the Goſpel as diſtinct from the Law, he ſaith, (h) *The Goſpel requires Faith.*

In like manner *Sharpius* tells us that the Goſpel as diſtinct from the Law requires Faith, and declares that the contrary Opinion which Mr. *Goodwin* has lately taken up, is the Error of the *Flacians*. (i) *The* Flacians (ſaith he) *err, who would have no Precept to be in the Goſpel, ſeeing it is manifeſtly commanded that we ſhould believe and repent: But Faith is only from the Goſpel, as is alſo that Repentance which in* Greek *is called*, Μετάνοια.

With *Sharpius* agrees *Dickſon* on *Rom.* 3. 27, 28. his words are theſe, [Argum.

(f) *En tibi, crede in Chriſtum, in quo promittuntur tibi gratia, Juſtitia, Pax, Libertas, & omnia, ſi credis, habebis, ſi non credis, carebis.* Luther. de libert. Chriſt.

(g) Whitak. prælect. de Sacram. cap. 4. *Promiſſio gratiæ conditionalis eſt, requirit enim fidem*, &c.

(h) *Veræ Religionis partes ſunt, Obedientia quam Lex imperat, & fides quam Evangelium requirit.* A. Nowelli Chriſtianæ Pietatis prima Inſtit. pag. 3. Edit. Cantab. 1626.

(i) *Errant* Flaciani *qui in Evangelio nullum præceptum eſſe volunt, cum manifeſtè præcipiatur ut credamus & pœnitentiam agamus; fides autem eſt tantùm ex Evangelio, ut & pœnitentia quæ μετάνοια dicitur.* Sharpii Curſ. Theolog. Sect. de Evangelio, pag. 692.

10. *Becauſe by the Law of Faith, or the Covenant of Grace, which requires Faith to our Juſtification by the Righteouſneſs of another, Mans boaſting in himſelf is excluded, and not by the Law of Works, or the Covenant of Works, which exacts perfect Obedience, and affords boaſting to Men in their inherent Righteouſneſs. Therefore* (ſaith he) *we conclude, that a Man is juſtified by Faith, without the Works of the Law.*] Thus *Dickſon.*

Of the ſame Judgment was the late Reverend and Learned Mr. *Pitcairn*, Principal of the New Colledge, and Rector of the Univerſity of S. *Andrews*: For in his *Harmony of the Evangeliſts*, he writes thus, (k) *Whoſoever is juſtified, he is abſolved by the Law of Chriſt, that is by the Evangelical Law of Chriſt, which preſcribes Faith.* And as was obſerved before, the *Aſſemblies Confeſſion of Faith*, in the *Seventh Chapter*, of Gods Covenant with Man, *Art.* 3. ſaith expreſly, That the Lord in the Covenant of Grace, *requires of Men Faith* in Jeſus Chriſt, that they may be ſaved. I might bring many more Teſtimonies to this purpoſe, but theſe are ſufficient to ſhow that it hath been, and is the common belief of our Proteſtant Divines (except ſome raving bawling *Flacians* in *Germany*, and the *Cocceians* in *Holland*) that the Goſpel commands and requires us to believe in Jeſus Chriſt for Juſtification and Salvation.

The Caſe then is plainly thus, That the Moral Natural Law requires Faith in God, ſimply conſidered as God; and Jeſus Chriſt being God by Nature, One God with the Father and Spirit, it requires Faith in him alſo conſidered ſimply under that formal Notion as God: But the Law doth not *by it ſelf immediately* require Faith in Chriſt the Mediatour, as the inſtrumental means or condition receptive and applicative of him and his Righteouſneſs for Juſtification. It is the Goſpel-Covenant which firſt by it ſelf immediately conſtitutes and ordains Faith in the Mediatour Chriſt Jeſus, to be the inſtrumental means or condition receptive and applicative of Chriſt and his Righteouſneſs for Juſtification and Salvation; and which likewiſe requires it of us as ſuch, and under that Notion. Now when Faith in the Mediatour is once by the poſitive Law of Grace or Goſpel-Covenant ordained to ſuch an uſe, and required of us for that purpoſe, then I acknowledge that the Moral Natural Law obliges us to obſerve the poſitive Evangelical Law of Grace which hath ordained Faith to ſuch an uſe, and required it in order to ſuch an end; and ſo *mediante Lege Evangelicâ poſitivâ*, by means of the poſitive Evangelical Law of Grace or new Covenant, the Natural Law, the Law of our Creation obliges us to believe in Chriſt the Mediatour, to receive him and his Righteouſneſs, as aforeſaid, and to truſt to be juſtified and ſaved by and for him and his Righteouſneſs only. So that juſtifying Faith in the Mediatour is required of us firſt directly and immediately by the Goſpel-Covenant only; but ſecondarily, mediately and by conſequence, it is alſo required by the Moral Natural Law. This to me is very evident. For,

[1.] The Natural Moral Law cannot of it ſelf immediately oblige us to believe in Chriſt the Mediatour, unleſs he be otherwiſe diſcovered to us by Supernatural Revelation. This I think none will deny; for the Apoſtle ſaith, *Rom.* 10. 14. *How ſhall they believe on him of whom they have not heard?* It is ſimply impoſſible for a Man to believe in Chriſt the Mediatour before he be revealed to him; and he cannot be revealed by the Natural Moral Law,

(k) Pitcairn. Harmon. Evang. p. 274. *Quiſquis juſtificatur, per Legem Chriſti, hoc eſt, per Evangelicam Chriſti Legem fidem præſcribentem, abſolvitur.*

without Supernatural Revelation; therefore he cannot be obliged to believe in Christ the Mediatour by the Natural Moral Law immediately, without a Supernatural Revelation; because that just and good Law cannot oblige a Man to a simple and absolute impossibility. Man in his Innocency could not be obliged by a Natural Law to believe a Supernatural Object, without a Supernatural Revelation.

[2.] The Supernatural Revelation of Christ the Mediatour to us, doth of it self immediately oblige us to believe. It doth not only discover Christ the Object, but it doth likewise *per se immediate*, by it self immediately oblige us to believe the Object revealed; so that all Natural Moral Law set aside, and abstracting from any such Law, the Supernatural Revelation of Christ would by it self immediately oblige us to believe: And that,

(1.) Because it is Gods own Supernatural Testimony, which of it self hath an immediate Authority over our Conscience, and obliges us to believe with a Faith of assent. The true formal reason and objective moving cause of our obligation to believe a Mysterious Truth Supernaturally revealed to us, is the Divine Testimony it self, or the Soveraign Authority of God Supernaturally revealing. If any Man say, No, it is not that, but it is only the Natural Moral Law which obliges us to believe the Supernatural Testimony of God: I Answer, That such a Man seems to be pecking towards the *Socinians*, and does but discover his ignorance of those matters. *John* says, (1 *John* 5. 10.) he that believeth not God hath made him a lyar, *because he believeth not the record that God gave of his Son.* See for this *Essen. compend. dogmat. cap.* 9. *pag.* 284. *Thes.* 34. *arg.* 3.

(2.) The said Supernatural Revelation of Christ the Mediatour, as God hath given it forth unto Man, carries in it, and with it, a positive Command to believe on Christ. This is so clear in Scripture, that a Man must be blind that doth not see it, if he do but read, understand and consider. Let *Deut.* 18. 15, 16, 17, 18, 19. be consulted, and there we shall find a Supernatural Revelation of Christ the Mediatour, and a Prophetical Promise to send him into the World. The people were afraid to converse immediately with God (after the dreadful appearance at the giving of the Law in *Horeb*), therefore they desired that *Moses* would be Mediatour between God and them. This motion and desire of the people God approved of, *v.* 16, 17. and withal made them a promise by *Moses*, that he would send them the true Mediatour Christ, whom *Moses* in that did but typifie and adumbrate: And at the same time, by the same *Moses*, God gave a Command to hearken unto Christ when he should come, and backed his Command with a Threatning to punish them severely in case they did not hearken unto him. Compare this with *Act.* 3. 22, 23. and it will evidently appear that here we have a Supernatural Revelation of Christ the Mediatour, which contains in it a plain Command to hear him in all things; and that hearing him in all things, includes believing on him, (*John* 8. 24. and 14. 1.); and the Command is enforced with a dreadful Threatning against every Soul which will not hear him, and believe on him. Now doth not this Supernatural Revelation by vertue of the Command included in it, immediately oblige us to believe on Christ for Justification and Salvation? Surely none but an Unbeliever can deny this. And it not only doth oblige us, but it would oblige us, suppose (that which is impossible) that there were no Natural Moral Law in the World. We have then a positive Law which immediately obliges our Conscience to believe in Christ the Mediatour,

tour, besides the Natural Moral Law. And thus was this matter understood above Twelve Hundred Years ago. Witness that of *Lactantius*, (1) Moses *himself, by whom the Law was given, and which the Jews obstinately defending, are fallen from God, and have lost the knowledge of God; foretold that it should come to pass, that God would send a most Great Prophet, who should be above the Law, and should bring the Notice of God's Will to Men. In* Deuteronomy *he, left it thus written, And the Lord said unto me, I will raise them up a Prophet from among their Brethren, like unto thee, and I will put my Word in his Mouth, and he shall speak unto them those things which I shall command him: And whosoever shall not hear those things which that Prophet shall speak in my Name, I will punish him for it. God declared even by the Law-giver himself, that he would send his own Son, that is, a Living and Present Law, and would abrogate that Old Law, given by a Mortal Man; that he might by him who should be Eternal, again Confirm and Ratifie the Eternal Law.*

Thus he, and whoever is acquainted with the Writings of *Lactantius*, may (I think) easily perceive that by the Eternal Law, he meant the Everlasting Gospel or Covenant, and Law of Grace which the Eternal Christ hath Confirmed and Ratified by his Blood-shedding and Death.

This may appear yet clearer to some Persons from *Matth.* 17. 5. *And behold a Voice out of the Cloud which said, This is my Beloved Son, in whom I am well pleased, hear ye him.* Where again, We have (1.) A Supernatural Revelation of Christ as the Son of God. (2.) We have a positive Command of God, to hear him, that is to believe on him, and obey him, as the word (*hear*) signifies, according to the *Hebrew idiom*. Now this Voice out of the Cloud was not the Voice of the Law of Nature, but of the Father as such, speaking by supernatural Revelation; nor was this a Command of the Law of Nature, but it was a positive Command of God, as the Authour of Grace, which positive Command recorded in Scripture, is to us Christians a positive Law, whatever it be to Unbelievers; It is a positive Law which obliges us to Faith in Christ by the Evidence of Supernatural Revelation applying the Veracity and Authority of God to our Consciences. Such it was to *Melanchon*, one of our first Reformers, who often hath recourse to it as a Command of the Gospel distinct from the Natural Moral Law. Particularly he hath recourse to it twice in his Answer to the 22*th. Article* of the *Bavarian* Inquisition. And as the foresaid Supernatural Revelations carryed in them a Positive Command expresly; so the first obscurer Revelation of that kind, (that *the Seed of the Woman*, should bruise the Serpents Head, *Gen.* 3. 15.) implyed the like Positive Command to believe in Christ to come; though it be not so expres in the first Written Record as it is conveyed down to us. We have no ground to believe that God said

(1) *Ipse* Moses *per quem sibi datam legem, dum pertinaciter tuentur* (Judæi,) *exciderunt a Deo, & Deum non Agnoverunt, prædixerat fore ut Propheta maximus mittatur a Deo, qui sit supra Legem, qui voluntatem Dei ad homines perferat. In* Deuteronomio *ità scriptum reliquit, & dixit Dominus ad me: Prophetam excitabo eis de Fratribus eorum, sicut te, & dabo verbum meum in os ejus: Et loquetur ad eos, ea quæ præcepero ei; & quisquis non audierit ea quæ loquetur Propheta ille in nomine meo, ego vindicabo in eum. Denunciavit, scilicet, Deus per ipsum legiferum, quod Filium suum, id est, vivam præsentemque legem missurus esset, & illam veterem per mortalem datam soluturus; ut Deus per eum qui esset æternus, legem sanciret æternam.* Lactant. Divin. Instit. lib. 4. Cap. 17.

not one word more to our First Parents after the Fall, than what we find expresly written in the Third of *Genesis*; And suppose he did not say one word more, as on the other hand no Man can prove that he did: Yet *there* is a Promise of Mercy to be shewed unto Fallen Man by means of the Seed of the Woman, as is confest. Now *Melanchon* has told us, as he was quoted before. That (m) *As often as there is mention made of Mercy,* (to wit, saving Mercy by Christ,) *we must understand that Faith is required.*

But I insist not on that. It is sufficient to our purpose, that we now have a Supernatural clear Revelation of Christ, with a clear expres positive Command to believe on him, and that distinct from the Natural Moral Law. And this expres positive Command, *(Hear ye him, believe in the Lord Jesus Christ, and thou shalt be saved)* is to us an Evangelical Law, which hath more Power over our Consciences than Ten Thousand such little Sophismes set off with a Rhetorical Flourish of Words, as are offered us to prove, That we are not obliged to believe in Christ for Justification and Salvation, by the Gospel Covenant or Law of Grace, but only by the Natural Moral Law.

See *Acts* 16. 31.

Thirdly, As the Opinion under Consideration, is not true, because contrary to plain Scripture, so it is of worse consequence to Religion, than my Reverend Brother seems to be aware of; For if there be no Positive Law in the Gospel, distinct from the Natural Law, which obliges us to Faith in Christ; because if there were, then the Natural Moral Law would not be perfect, and prescribe all Duty, nor would God be Infinitely Wise; it follows by the same reason that there is no positive Law at all, which obligeth us to any other Duty; and indeed by this *Flacian* Opinion he plainly overthrows all Positive Laws, and therewith all Instituted Worship. And he is mistaken, if he think to prevent and remedy this, by reducing all to the Natural Moral Law. For,

(1.) If there be no Positive Law at all, then it can never be reduced to the Natural Moral Law. For a thing that is not at all, cannot be reduced to a thing that really is.

(2.) The Natural Moral Law would never oblige us to any the least part of Positive Instituted Worship, if we were not first in order of Nature obliged to it by the positive Will of God instituting it, and by the Institution it self immediately obliging us to the observance of it. Once take away the Obligation that arises immediately from the positive Institution, and the Law of Nature, the Moral Natural Law will never take hold of our Consciences to oblige us thereunto. For it is by means of the Special Positive Law, that the General Natural Law obliges to such and such particular kind of things, which fall not under the Commands of the general Natural Law. Is it not very evident, that though *Adam*, before he sinned had the Moral Natural Law in its full perfection, yet it would never have obliged his Conscience to forbear Eating the Fruit of the Tree of Knowledge of Good and Evil, more than any other Fruit in the Garden of *Eden*; If to the General Natural Law, God had not super-added a particular positive Law, forbidding him under pain of Death to eat of the Fruit of that Tree: So that it was this New Positive Law which first obliged him not to eat of it, and then by Vertue of that, The Moral Natural Law strictly obliged him likewise not to eat of it. And this holds Universally with respect to every thing that depends on the Arbitrary Will of God to make it our Duty or not. It is his Positive Law, signifying his Will and

(m) *Quoties igitur de misericordiâ dicitur, intelligendum est fidem requiri.* Melanct. Apolog. *pro* Aug. Confess. p. 116.

Pleasure,

Pleaſure, that firſt obliges us, and then by vertue thereof, God's General Natural Law obliges us alſo; and not otherwiſe. So that upon this abſurd Principle, if it ſhould prevail amongſt us, we muſt all turn Seventh-day-Men and Quakers; for we ſhall never be able to prove by any, or all of the Ten Commandments, without a Poſitive Law expreſly or implicitly inſtituting them, and ſtill in force; That the Firſt Day of the Week is the Chriſtian Sabbath, That we ought to be Baptized with Water in the Name of Father, Son, and Holy Ghoſt; and to Eat and Drink the Bleſſed Bread and Wine in remembrance of Chriſt's Death till he come.

To this I ſhall ſubjoyn the Teſtimony of the Late Reverend and Learned Dr. *Owen*, and then paſs on. From *Deut.* 18. *ver.* 18, 19. he infers that Chriſt was to be a Law giver. His words are [*n*" The Prophet here foretold, was to " be like unto him *(Moſes)* wherein he was peculiar and exempted from com- " pariſon with all other Prophets, which were to build on his Foundation, " without adding any thing to the Rule of Faith and Worſhip which he had " Revealed, or changing any thing therein. In that is the Prophet here pro- " miſed *to be like unto him*, that is, he was to be *a Law-giver* to the Houſe of God, " as our Apoſtle proves and declares, *Chap.* 3. *ver.* 1, 2, 3, 4, 5. ---*Moſes* " was the great Law-giver, by whom God revealed his Mind and Will, as to " his whole Worſhip, whilſt the Church-State Inſtituted by him was to conti- " nue. Such a Prophet was the *Meſſias* to be, a *Law-giver*, ſo as to Aboliſh " the Old, and to Inſtitute New Rites of Worſhip. ---This raiſing up of a " Prophet, like unto *Moſes*, declares, That the *Whole Will* of God, as *to his* " *Worſhip*, and the Churches *Obedience*, was not yet Revealed. Had it ſo been, " there would have been no need of a Prophet like unto *Moſes*, to lay New " Foundations, as he had done.] Thus the Doctor.

Now as I have diſtinguiſhed of Faith, ſo I diſtinguiſh of Repentance. As there is a Faith in God which moſt certainly is commanded by the Natural Moral Law it ſelf immediately; ſo there is a Repentance towards God, which is alſo Commanded by the Natural Moral Law it ſelf immediately. This I never denyed, but always believed, and in our Apology, *pag.* 200. we plainly enough profeſſed this our belief in theſe words, [" Heathens who never heard, nor could hear of the " Goſpel for want of an Objective Revelation of it, they living and dying *with-* " *out Repentance and Faith in the True God*, under the guilt of *Sins againſt the Law*, " *and Light of Nature*, will be *Condemned by the Law, but not by the Goſpel*, which " they could not know, *Rom* 2. 12.] Theſe words plainly ſhow, that our Judgment is, That Heathens are guilty of Sins againſt the *Law* and *Light* of *Nature*, in that they do not believe in the True God, nor repent of their Sins, although they have not the Goſpel, and ſo no Goſpel-Promiſe to aſſure them of Pardon; and that they ſhall be Condemned by the *Law* of *Nature* for their Unbelief and Impenitency againſt the *Law* of *Nature*, together with their other Sins againſt the ſame *Law*. And from this it appears, That a great part of my Reverend Brothers Seventh Chapter, is altogether Impertinent, and that I am not at all concerned in it. Mr. *Goodwin* here fights againſt a Man of Straw of his own making and ſetting up, and valiantly runs him down again, and I do not in the leaſt envy him the Glory of ſuch a Victory. But though the *Natural Moral Law* doth oblige all Mankind of ripe years to a *Natural Legal* Repentance, that is, (1.) To be heartily ſorry for having offended God their Creator and Preſerver, by breaking his *Law* which they are under, and out-

(n) *Dr.* Owens *1ſt. Vol. on the Epiſt. to the* Hebrews, exercitat. 17. pag. 224.

wardly

wardly alſo to expreſs the inward ſorrow of their Hearts. (2.) To hate their Sin as a great Evil in it ſelf, and the procuring Cauſe of Evil unto Men. (3.) Not to act their Sin over again, but to abſtain from Sin, and to keep God's *Natural Moral Law* for the future: Yet there is another kind of Repentance which the *Natural Moral Law* doth not by it ſelf immediately oblige all Mankind unto in all parts of the World, and that is an Evangelical Repentance, which ariſeth from an apprehenſion and perſwaſion of God's Mercy in Chriſt to all ſuch as are truely Penitent, and to our ſelves, if we do, or ſhall truely Repent. This is a Repentance towards God conſidered not meerly as our Creator, Preſerver and Ruler; but as in Chriſt reconciling the World unto himſelf, and as Ruling Graciouſly and Mercifully by Chriſt. So that it hath a formal Object different from that of the other Natural Legal Repentance, and it hath likewiſe a different Habitude and Relation unto God, and is carryed out unto him after a different manner, which is ſufficient to give it another Form, and to make it formally to differ from the foreſaid Natural Legal Repentance: Moreover, it hath another Office and Uſe aſſigned to it, for it is conſtituted and Ordained by God through Chriſt to be *a Condition Diſpoſitive* of the Subject to be pardoned, or a means to prepare and qualifie us for Receiving the Pardon of our Sins by Faith in Chriſt's Blood, and for his Righteouſneſs only, apprehended, applyed, and truſted to by Faith. Now ſuch a "Repentance as this, a True Evangelical Repentance, conſidered under this formal notion, as ariſing from the foreſaid perſwaſion of Gods Mercy in Chriſt "to the truely Penitent; and as a Condition or Means to diſpoſe and prepare "for pardon, and as having pardon enſured to it by Promiſe through Chriſt: I "ſay Repentance of this kind, and conſidered under this Notion, is Commanded "and Required by the Goſpel-Law or Covenant, firſtly, directly, and immediately; and then by the Natural Moral Law mediately, and by conſequence. As the Goſpel Commands us to believe that God is upon terms of Saving, Pardoning Mercy to the truely Penitent, ſo the Goſpel, or God by the Goſpel, makes True Repentance to be one of the Terms, to be a Condition or Means to diſpoſe and qualifie us for pardoning Mercy; and makes Pardon ſure to us by Promiſe through Chriſt upon our Repentance: As alſo, It is the Goſpel, and God by Goſpel, that requires the ſaid diſpoſitive Condition, that Commands us to Repent, that we may certainly obtain the Promiſed Pardon, through Faith in Chriſt's Blood.

That God by the Goſpel Commands us to Repent, in order to obtain the Pardon of our Sins, is as Clear as the *Light* at Noon, to all that are not blind through Unbelief. For doth not the Evangelical Prophet ſay, *Iſai.* 55. 7. *Let the Wicked forſake his Way, and the Unrighteous Man his Thoughts, and let him Return unto the Lord, and he will have Mercy upon him, and to our God, for he will abundantly Pardon*: Or, *He will multiply to Pardon.* It cannot be ſaid, That this is the Voice of the firſt Covenant and *Law* of Works. For that Covenant is ſo far from requiring Repentance as a means to obtain Pardon of Sin, that it doth not ſo much as admit of Repentance as any means to ſuch an end, as we ſhall hear by and by from Mr. *Caryll.* And if it be not the Voice of the Old Covenant and *Law* of Works, it muſt be the Voice of the New Covenant and *Law* of Grace; for there is no Medium, no Third that can have any place here. And it is obſervable, that here Repentance is required in the firſt place, and then Pardon is promiſed as a great favour, which ſhall follow after.

For

For the Promiſe runs in the Future Tenſe, *the Lord will* have Mercy upon the wicked Man who hath truly repented, and *our God will* abundantly pardon him. He will pardon him all the Sins, whereof he hath truly repented, how many ſoever they have been.

And as *John Baptiſt*, our Lord himſelf and his Apoſtles began their Preaching of the Goſpel with the Preaching of Repentance, ſo when our Lord Chriſt after his Reſurrection enlarged the Apoſtles Commiſſion, and ſent them to preach the Goſpel to the *Gentile* World, he told them, that they muſt preach Repentance and Remiſſion of Sins in his Name among all Nations, beginning at *Jeruſalem*, *Luke* 24. 47. So that it was a part of their Commiſſion to preach the Goſpel, that they ſhould preach Repentance as a means to obtain Remiſſion of Sins through Faith in Chriſts name. And it is certain that they acted according to their Commiſſion. *Peter* led the way; and in his firſt Sermon after they were endued with Power from on high; he ſaid to the convinced humbled *Jews*, (who asked him and the reſt of the Apoſtles what they ſhould do?) *That they ſhould repent and be baptized every one of them in the name of Jeſus Chriſt for the remiſſion of ſins*, *Acts* 2. 37, 38. Thoſe *Jews* were deeply convinced that they had broken the Law, and thereby fallen under its curſe, and deſtroyed their own Souls; ſo that it was not then time to preach the Old Law of Works to them; nor did *Peter* preach it then to them, but he preached the Goſpel-Covenant and New Law of Grace to them, ſaying as before mentioned, *Repent*, &c. *for the remiſſion of ſins*. And by that firſt Goſpel-Sermon he converted about Three Thouſand Souls. And as he began ſo he continued to do; for his next publick Sermon to the people was of the ſame ſtrain with the firſt; for after he and his Brethren had born their Teſtimony to Chriſts Reſurrection, and by his Reſurrection and the Miracle done in his Name had proved him to be indeed the true Chriſt whom God promiſed to ſend into the World for the Redemption of his People: And likewiſe after he had charged them with, and proved them guilty of the murder of Chriſt, and had ſhewed that by ignorantly murdering Jeſus of *Nazareth*, they had unwittingly fulfilled the many Prophecies which foretold the ſufferings of Chriſt for the Salvation of his People; he immediately commanded and exhorted them to repent and be converted, as the means to obtain the Pardon of their Sins, and Salvation of their Souls. *Acts* 3. 19. *Repent ye therefore and be converted, that your ſins may be blotted out, when the times of refreſhing ſhall come from the preſence of the Lord.* And here by the way we may take notice that the antient *Syriack* Interpreter renders this place thus; [*Repent therefore and be converted, that your ſins may be blotted out, and* that *the times of refreſhing may come from the preſence of the Lord.*] After the ſame manner it is rendred in the *Tigurin* Tranſlation. *Irenæus* alſo, a very Antient Father and Martyr above Fourteen Hundred Years ago, thus quotes this Scripture; (o) [*Repent therefore and be converted, that your ſins may be blotted out, and that the times of the Lords refreſhing may come unto you.*] So *Irenæus*. But I lay not the ſtreſs of my Argument on that Old Tranſlation; for our own Tranſlation is ſufficient to my purpoſe, ſince it plainly ſhews, That the Goſpel preſcribes Repentance unto Sinners, as a means to prepare and diſpoſe them for obtaining the Pardon of

ὅπως ἂν. *See Act.* 15. 17.

(o) *Pœnitentiam igitur agite, & convertimini, uti deleantur peccata veſtra, & veniant vobis tempora refrigerii Domini.* Iren. lib. 3. adverſus hæreſes, cap. 12.

their

their Sins; which the Natural Moral Law by it ſelf immediately doth not do; but only requires a Natural Legal Repentance, ſuch as is before deſcribed, and that Men ſhould ſo ſin no more for time to come; but doth not ordain it *to be a means*, nor require it *as a means* to obtain pardon, nor yet enſure pardon to it through Chriſt, as ſuch a means.

And as *Peter* led the way in preaching the Goſpel, by preaching Repentance as a means to obtain pardon of Sin; ſo the other Apoſtles followed, according to the Commiſſion which they all received from the Lord himſelf. *Paul* (as was ſhewn in the *Apology*) was ſent to the *Gentiles* to open their eyes, and to turn them from darkneſs to light, and from the power of Satan unto God, that they might receive forgiveneſs of ſins, *&c. Acts* 26. 17, 18. And he was faithful to the Lord who ſent him, and approved himſelf ſo to be, by teſtifying both to the *Jews* and alſo to the *Greeks*, Repentance towards God, and Faith toward our Lord Jeſus Chriſt; *Acts* 20. 20, 21. And the end in order to which he preached up the uſe of theſe means of Faith and Repentance, was that people might receive forgiveneſs of Sins. And if that was not Goſpel-preaching, how can it be proved that ever there was ſuch a thing as Goſpel-preaching in the World; and that *Paul* was faithful to God and the Souls of Men in preaching the Goſpel; ſince Repentance towards God, and Faith towards our Lord Jeſus Chriſt, and that too in order to pardon of Sin, to Juſtification and Salvation were the two great heads of Doctrine that he mainly inſiſted upon: as evidently appears from *Acts* 26. 17, 18, 19, 20, *&c.* compared with *Acts* 20. 20, 21. And that the other Apoſtles preached the ſame Goſpel, in the ſame way, and to the ſame end, it is needleſs to go about to prove it, ſince they had all one Commiſſion, and were all faithful in preaching according to their Commiſſion. Now as this was Goſpel in the days of the Apoſtles, ſo it hath been, and ſtill is, and ever will be Goſpel to the end of the World: For Chriſts Goſpel is an everlaſting Goſpel, and in all Ages hath been preſerved and continued in the Church, and hath been preached (as to the ſum and ſubſtance of it) by certain faithful Miniſters of Chriſt in all Ages. *Lactantius* of old gave this as a mark to know the true Church by: (o) [*We muſt know* (ſaith he) *that that is the true Catholick Church, in which is Confeſſion and Repentance, which wholeſomely cures the ſins and wounds to which the weakneſs of the fleſh is ſubject.*] Here is nothing for Popiſh Merits and Satisfactions, for his words ſignifie no more but this, that Confeſſion and Repentance is a wholeſome means uſed in the true Church according to the Goſpel, for obtaining Pardon of Sin by Faith in Chriſts Blood. Hence in the ſame Book he ſaith; (p) [*Chriſt by his Death hath purchaſed Life for us, having overcome Death; therefore Man hath no other ground of hope given him of obtaining Immortality, unleſs he believe in him, and take up and patiently bear that Croſs*; to wit of Chriſt.]

1 *John* 1. 9.

(o) *Sciendum eſt illam eſſe veram* (*Eccleſiam Catholicam*) *in quâ eſt confeſſio & pœnitentia, quæ peccata & vulnera quibus ſubjecta eſt imbecillitas carnis ſalubriter curat.* Lactant. Divin. Inſtit. lib. 4. cap. 30.

(p) *Vitam nobis morte acquiſivit* (*Chriſtus*), *morte ſuperatâ; nulla igitur ſpes alia conſequendæ immortalitatis Homini datur, niſi crediderit in eum, & illam crucem portandam, patiendamq; ſuſceperit.* Lactant. Divin. Inſtitut. lib. 4. cap. 19.

Julius

Julius Firmicus alſo writeth thus; (q) [*Gods Mercy is rich, he willingly forgives. Having left the ninety and nine ſheep, he ſeeks the one which was loſt. And the Father beſtows a Garment upon, and prepares a Supper for the Prodigal Son when he returns. Let not any multitude of your Sins cauſe you to deſpair; the moſt high God by his Son Jeſus Chriſt our Lord delivers or redeems thoſe that are willing, and willingly forgives the penitent; nor doth he require of us many things that he may forgive. By Faith and Repentance only, ye may recover whatever ye have loſt by the wicked perſwaſions of the Devil.* The word (*redimere*) is not here uſed by this Antient Authour in a ſtrict and proper, but in a large improper ſenſe, and ſignifies to *recover*, as I have tranſlated it: And ſo the word *to ſave*, is taken largely and improperly in Holy Scripture, when Men are ſaid by Chriſt or his Apoſtles, *to ſave themſelves*, *Luke* 7. 50. *Thy faith hath ſaved thee.* Acts 2. 40. *Save your ſelves from this untoward generation.* 1 Tim. 4. 16. *In doing this thou ſhalt both ſave thy ſelf, and them that hear thee.* And that I have rightly Tranſlated the foreſaid word, uſed by *Julius Firmicus Maternus*, will evidently appear to any that ſhall be at the pains to read in the ſame Book, *Page* 61. *Line* 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, *&c.* And again, *Page* 65, 66. for by his own words there, firſt to the Heathens, and then to the Emperours, it doth plainly appear that he was ſound and orthodox in the point of our Redemption by the Obediential Sufferings of Chriſt God-Man, and Mediatour between God and Men. But though it be thus, that he maintained we are properly redeemed by Chriſt only, and that none could ever obtain Life but by the Merit of his Obedience and Death; yet it is withal moſt certain that he held not only Faith in Chriſt Jeſus, but alſo Repentance towards God, to be neceſſary, yea and *antecedently neceſſary* in order to the obtaining pardon of Sin: For theſe are his expreſs words; (r) [*Seek rather the hope of Salvation; ſeek the beginning or riſing of the Light; ſeek that which may either commend thee or reſtore thee to God; and when thou haſt found the true way of Salvation, rejoyce, and then with an uplifted or loud freedom or boldneſs of ſpeech, proclaim it*, ſaying (as the Heathens uſed to do in the Worſhip of *Iſis*, when they had found the Body of *Oſiris*) [*We have found it, rejoyce we together*], *when by the mercy of the moſt high God, thou ſhalt be delivered from theſe calamities after thy Repentance.*] And as the Apoſtles and Fathers after them (as is ſhewn more largely in the *Apology*) taught that the Goſpel requires Evangelical Repentance in order to pardon of Sin; ſo did our firſt Reformers and Proteſtant Divines ſince the Reformation. As for our firſt Reformers abroad, let the *Auguſtan* Confeſſion, which they all ſubſcribed, bear witneſs what their Judgment in that matter was. I have ſpoken to this before, and ſhewed from the expreſs words of the *Auguſtan* Confeſſion quoted at large in the *Apology*, *Pag.* 88. That *the Goſpel requires* Repentance in order to pardon of Sin, and at the ſame time offers Remiſſion of Sins freely for Chriſts ſake, to all that are truly penitent. *Melanchthon* who drew up that Confeſſion, and wrote an Apology for it, is ſo clear in the caſe, that it is matter of wonder to me, that any ſhould be ſo immodeſt as to deny ſo plain and certain a matter of fact. For after he had ſaid in his common

(q) *Miſericordia Dei dives eſt, libenter ignoſcit. Relictis nonaginta novem ovibus, amiſſam quærit unam, & reverſo Patre prodigo Filio veſtem reddit & parat cœnam. Nulla vos deſperare faciat criminum multitudo; Deus ſummus per Filium ſuum Jeſum Chriſtum Dominum noſtrum volentes liberat, & pœnitentibus libenter ignoſcit, nec multa exigit ut ignoſcat. Fide tantùm & pœnitentiâ poteſtis redimere, quicquid ſceleratis Diaboli perſuaſionibus perdidiſtis.* Julius Firmicus Maternus lib. de errore profan. Relig. pag. 11. Edit. Oxon. 1678.

(r) *Quære potius ſpem ſalutis; quære exordium lucis; quære quod te ſummo Deo aut commendet aut reddat: Et cum veram viam ſalutis inveneris, gaude, & tunc erectâ Sermonis libertate proclama εὑρήκαμεν, συγχαίρομεν, cum ab his calamitatibus poſt pœnitentiam tuam ſummi Dei fueris indulgentiâ liberatus.* Ibid. pag. 6, 7.

places, That the Particle [*gratis*] freely, in *Rom.* 3. 24. doth not exclude Faith, but excludes the condition of our own worthiness, and transfers the cause of the benefit from us unto Christ; and moreover having said that the Particle (*freely*) doth neither exclude our own Obedience, but only transfers the cause of the benefit from the worth of our Obedience unto Christ, that the benefit may be sure: Finally having said that the Gospel preaches Repentance, but that our reconciliation may be sure, it teaches that our Sins are pardoned, and that we please God, not for the dignity or merit of our Repentance, or newness of Heart and Life, but for Christs sake only; and that this consolation is necessary to pious Consciences. From the premisses he makes his inference in these words following; (s) [*And hence it may be judged how these things agree, that we said the Gospel preaches concerning Repentance, and yet it freely promises Reconciliation.* ——*Christ therefore in the last of* Luke (chap. 24. ver. 47.) *defines the Gospel plainly (or altogether) as an Artist, when he commands to teach Repentance and Remission of Sins in his Name. The Gospel then is a preaching of Repentance and a Promise, which Reason doth not naturally attain unto*, &c. Thus *Melanchthon*; and I could quote more out of his Writings to this purpose: but this is enough. He who cannot see by this little, that *Melanchthon* believed the Gospel requires Repentance of us in order to pardon of Sin, seems to be like those of whom *Lactantius* of old in the *Seventh Book* and *First Chapter* of his *Institutions*, said that they will not believe our Doctrine, [*Nec si Solem quidem ipsum gestemus in manibus*], *No not though we carry before them even the Sun it self in our hands*; that is, though we bring them the clearest evidence imaginable: But however it be with such persons, yet Wisdom is and will be justified of her Children.

Matth. 11. 19.

As for *Luther*, since he approved and subscribed the *Ausburgh* Confession, we may from it take an estimate of his Judgment: And besides that, *Chemnicius* in his common places, *page* 219, 220. shews out of *Luthers* first Disputation against the *Antinomians*, That he also held that Repentance taken intirely in its essential perfection, is required by the Gospel. I wish *Luther* had been something more accurate in the handling of that matter; but as it is, it sufficeth to show that he was far from thinking that Evangelical Repentance is required by the Natural Moral Law only, and not at all by the Gospel; and that on the contrary he believed that Evangelical Repentance as Evangelical, is from the Gospel, and not from the Law.

And so the *Lutherans* generally (except the *Flacians*, if there be yet any of that Sect remaining in *Germany*) maintain that Evangelical Repentance as Evangelical is required by the Gospel. And I wonder not at all to find them unanimous in this, so far as I am acquainted with their Writings; because after *Melanchthon*, they hold Faith to be an essential part, yea to be the *essentiating form* of Evangelical Repentance. I am not indeed of their mind in this; yet I think it is a truth, that though Faith be not the very essential form it self of Evangelical Repentance, yet it contributes much towards the giving its specifical form, and the making it truly Evangelical; and without Faith it would not be Evangelical.

Calvin and his Followers differ from the *Lutherans* in this, That they make not Faith to be an Essential part of Repentance, but hold them to be Two distinct Graces co-existent and influential the one upon the other. And that *Calvin believed* as we do, That the Gospel requires of us Evangelical Repentance in order to Pardon of Sin, I plainly proved from his Writings which are quoted in the *Apology p.* 92, 93. If any should object

(s) *Atq; hinc judicari potest, quomodo hæc consentiant, quod diximus Evangelium concionari de pœnitentiâ, & tamen gratis promittere reconciliationem* ——*Definit itaque Christus Evangelium*, Luc. *ultimo plane ut artifex, cum jubet docere pœnitentiam & remissionem peccatorum in nomine suo. Est igitur Evangelium prædicatio pœnitentiæ, & promissio quam ratio non tenet naturaliter*, &c. Melanchth. loc. com. loco de Evang. pag. 398.

that

that *Calvin* on *Rom.* 10. *ver.* 8. writes thus [t] [*We gather, That as the Law requires Works,* (to wit, unto Juſtification,) *ſo the Goſpel requires nothing, but that Men bring Faith to receive the Grace of God.*] I Anſwer, That this makes altogether for us. For (1.) Here *Calvin* ſays expreſly, That the Goſpel *requires* Faith, then he did not believe it to be ſuch a Doctrine of Grace as requires nothing of us at all. (2.) *Calvin* here ſaith, That the Goſpel requires nothing but Faith to *receive* the Grace of God. And ſo we ſay the very ſame thing. For we have told the World in our Apology, That Faith is the only receptive Condition of Juſtification; that is, it is the only thing which the Goſpel requires as the Inſtrumental Means or Condition whereby we Apprehend, Receive, and Apply Chriſt and his Righteouſneſs to our own Souls for our Juſtification. As for Repentance it is not of that Nature, it is not naturally fitted for, nor is it by God appointed and ordained to that uſe and Office in the matter of Juſtification; but it is only fitted for, and ordained unto this Uſe and Office to be the Means or Condition diſpoſitive of the ſubject (man) which is to be pardoned and Juſtifyed. And this *Calvin* does not here deny, and we have proved that elſewhere he affirms, and maintains it, as we do.

As for the Followers of *Calvin*, I might be large in ſhowing that generally they (except a few *Cocceians*) hold that the Goſpel-Covenant requires Evangelical Repentance in order to Pardon of Sin; but I will content my ſelf at preſent with a few clear irrefragable Teſtimonies. Having mentioned *Zanchy* and *Sharpius* before, I paſs them, and begin with *Urſin* and *Pareus*, whoſe words are theſe, [*It was ſaid in the definition of the Goſpel, and in the third difference between the Law and the Goſpel, that the Goſpel requireth both Faith and Repentance, or New Obedience, and ſo is the Preaching both of Remiſſion of Sins and of Repentance. Againſt this* Flacian Sectaries *keep a ſtir, and reaſon after this ſort.* Obj. *There is no Precept or Command belonging to the Goſpel, but to the Law: The Preaching of Repentance is a Precept or Commandment: Therefore the Preaching of Repentance belongeth not to the Goſpel, but to the Law.* Anſwer, *We deny the Major, if it be generally meant. For this Precept is proper unto the Goſpel, that it commandeth us to believe it, to embrace the benefit of Chriſt, and now being juſtifyed to begin New Obedience, or that Righteouſneſs which the Law requireth of us.* Repl. *Yea, but the Law alſo willeth us to believe God: Therefore it is not proper unto the Goſpel to Command us to believe.* Anſwer, *Both the Law and the Goſpel commandeth Faith and Converſion to God, but diverſly*, &c. Thus *Urſin* and *Pareus*, tell us plainly what their Judgment was, and by Conſequence what the Judgment of the Old *Calviniſts* was in *Germany*; for this their large Catechiſme was generally received and Taught in Schools of the Reformed both in *Germany* and elſewhere, as in *Scotland*, &c.

Zacharias Urſinus, *his* Sum of Chriſtian Religion Enlarged. By Pareus *in* Latine, *and Tranſlated into* Engliſh, *and Printed at* London. *An* 1645. *pag.* 131.

Another Inſtance of this Nature we have in *Wendelin*, a zealous *Calviniſt*, who in his *Syſtema majus. lib.* 1. *cap.* 19. *Theſ.* 7. writeth thus. (*u*) [*The Command to receive and embrace the Mediator, joins Repentance alſo with Faith, according to that of* John the Baptiſt, Mark 1. 15. *Repent, and believe the Goſpel: So God himſelf from Heaven reveals the Mediator, and Commands to embrace him with a True Faith,* Matth. 17. 5. *This is my Beloved Son, in whom I am well pleaſed; Hear ye him. This Repentance, as it is a ſaving Converſion unto God, that is Sanctification begun or continued, evidently belongs to the Goſpel.* Which he there

(t) *Colligimus ſicut lex opera exigit, Evangelium nihil aliud poſtulare, niſi ut fidem afferant homines ad recipiendam Dei gratiam.* Calvin. Comment. in Rom. 10. 8.

(u) *Mandatum amplectendi Mediatorem, cum fide etiam conjungit reſipiſcentiam: Secundum illud* Johannis Baptiſtæ. Marc. 1. 15. *reſipiſcite & credite Evangelio. Sic ipſe Deus de Cælo mediatorem patefacit, & verâ fide amplecti jubet.* Matth. 17. 5. *Hic eſt Filius ille meus dilectus, in quo acquieſco, ipſum audite. ——Hanc reſipiſcentiam, quatenus Salutaris ad Deum converſio eſt, hoc eſt, Sanctificatio inchoata, vel continuata, ad Evangelium pertinere patet. Quod* 4. *Argumentis probat.* M. Frid. Wendelin. Chriſt. Theolog. Syſtem. *Maj.* lib. 1. cap. 19. Theſ. 7. pag. 754, 755.

proves by Four Arguments. The ſame Learned Authour a little before in the ſame Book, *Page* 750, 751. by diſtinguiſhing the ſeveral Senſes in which the Word *Goſpel* is taken, anſwers all that Mr. *Goodwin* hath written in his whole Book; only he did not think that any Body (but a *Flacian Sectary*) would be ſo abſurd, as to ſay that the Goſpel ſtrictly and properly taken, is a Doctrine of Grace that requires nothing of us at all; and therefore he affirms that the Goſpel ſtrictly taken requires Faith, and that (*Evangelium quocunque modo acceptum habet promiſſiones conditionales.*) Take the Goſpel which way ſoever one will, it hath Conditional Promiſes. This is another of the Syſtems of Divinity that hath been uſed in the Schools of the Reformed, and even by the Presbyterians in *Scotland*.

But we will leave the *Germans*, and come to our own Countrey-Men, and ſee what their Judgment hath been of this matter. And I will begin with Mr. *Caryl*, whoſe Judgment, I hope, will be ſomething regarded by the Brethren. He gives it plainly, and fully, on *Job* 42. 6. laſt Vol. in *Quarto*, *pag.* 842, where that Evangelical Repentance as a means of obtaining Pardon and Life, is not required by the Law, but by the Goſpel, he proves, (1.) " By Scripture, *Matth.* 3. 2, 11. and 4. 17. and *Mark* 6. 12. " *Acts* 2. 38. *Acts* 20. 21. (2.) He ſays, It is through the Goſpel only that Repen- " tance is poſſible, and this appears two ways. (1.) Becauſe we have not a liberty to " repent, or we are not admitted to repent but by the Goſpel; we find no place for Re- " pentance in the Law ſtrictly taken, or as oppoſed to the Goſpel. The Law ſpeaks thus, " *Curſed is every one that continueth not*, &c. *Gal.* 3. 10. Where we ſee (1.) The Law re- " quires Perſonal Obedience, every one muſt do for himſelf. (2.) The Law requires " perpetual Obedience, (every one that continueth not doing) (3.) The Law requires " Univerſal Obedience (every one that continueth not in all things.) The Law doth not " ſay, If a Man continue not to do all, let him repent; that admits no ſecond Thoughts, " but claps the Curſe preſently upon the Offender. If *Adam* as ſoon as he had eaten of " the forbidden Tree, had bewailed his Sin, and ſaid, I repent, no Favour could have " been ſhewed him while under the Law, &c. Thus the Reverend Mr. *Caryl*, whereby it plainly appears that he believed the Law by it ſelf immediately doth not oblige us to Repentance as it is a means by God's Ordination, diſpoſing us to obtain Pardon of Sin, and acceptance with God through Faith in Chriſt: for he plainly ſays, *That the Law doth not admit us to repent in order to ſuch an end*: And then ſurely it doth not Command us to repent in order to ſuch an end. On the other hand he proves by Scripture, that the Goſpel Commands us to Repent in order to the foreſaid end. And therefore he is plainly on our ſide againſt my Reverend Brother.

So are the Reverend Authours of the Aſſemblyes Annotations. Annotation on *Mark* 1. 15. " Repent ye.] *Faith and Repentance* (ſay they) *are the ſum of the Goſpel.* The ſame Annotators, in their Annotation on *Acts* 17. 30. But *now he Commandeth all Men every where to repent*] they ſay [now he cauſeth the Goſpel to be preached to all Nations to draw them from their horrible Sins: And now if they refuſe to do the known Will of their Maſter, they muſt expect more ſevere Judgments] Hence it is manifeſt that in the Judgment of thoſe Divines, the Command to repent in order to obtain Pardon of Sin, is a part of the Goſpel, otherwiſe their Annotation had been impertinent; yea, it had been a wreſting of Holy Scripture, and a perverting of the true meaning of the Text, which they deſigned to explain. But ſome may demand whether our Proteſtant Divines uſe to ſay that True Repentance is a Condition required of us as neceſſary, yea, and as antecedently neceſſary in order of Nature, to the obtaining Pardon of Sin? I Anſwer, Yea, they do uſe to ſay ſo, and ſome of them prove it too. Witneſs the ſame Aſſemblies Annotations on *Mark* 1. *ver.* 4. *John* did Preach the Baptiſm of Repentance for the Remiſſion of Sins. On theſe words they have this Note, " [Re- " pentance is not the Cauſe, but the Inſeparable *Condition* of Sins Remiſſion.] And on *Acts* 5. 31. where Chriſt is ſaid to give Repentance, &c. their Note is[" *This Chriſt gi-*

" *veth*

" *weth by the Spirit of Regeneration, and hereunto is Remiſſion of Sins moſt certainly annexed.*"
And *Poole*'s Annotations on Chriſt's words, *Matth.* 9. 13. *but I am come to call Sinners to Repentance.* They have this Note [*but ſenſible Sinners to Repentance. Firſt* to Repentance, *then* to the receiving Remiſſion of Sins, *&c.*] Witneſs alſo (2.) Dr *Rivet* and Mr. *Anthony Burgeſs* both at once. For thus *Burgeſs* quotes *Rivet* with approbation.
" [We have other Orthodox Writers ſpeaking more conſonantly to
" Truth, denying that future Sins are forgiven, before committed
" and repented of. When *Grotius* had objected that the Proteſtants
" Doctrine, was *Peccata condonari antequam fiant*, That Sins were
" forgiven before they were Committed; *Rivet* in his *Addum*
" *pag.* 467. replyeth, *Imo id nos abſurdiſſimum credimus*, &c. Yea,
" We think ſuch a Doctrine moſt abſurd, and the imputation of
" it to us moſt unjuſt; —Thoſe that know God hath Decreed from Eternity to par-
" don Sin *upon the Condition of Repentance*, thoſe that know God hath not decreed the
" End without the Means, will never aſcribe to themſelves Pardon of Sin, without theſe
" exerciſes of Repentance. Mr. *Burgeſs* goes on with *Rivet*, and ſaith, [" Thus the ſame
" Authour in the ſame Book, *pag.* 533. *Abſurdum eſt credere*, &c. It is abſurd (ſaith he)
" to believe a Remiſſion of Sins which are not yet committed, for neither in the Decree
" of God is there an *actual* Remiſſion Decreed without Repentance *preceding* Re-
" miſſion.

Burgeſs's *True Doctrine of Juſtification Aſſerted, &c. in* 30. *Lectures. pag.* 244.

Again, The ſame *Burgeſs* in the ſame Book, *pag.* 270. gives us his own Judgment, by it ſelf in theſe following words, [" There is in Scripture a two-fold Repentance, or
" Humiliation for Sin; the one *antecedent*, and *going before Pardon*, and this the Scripture
" requireth as a *neceſſary Condition*, without which Forgiveneſs of Sin cannot be obtain-
" ed: Of this Repentance the Scripture for the moſt part ſpeaks, *Ezek.* 18. 30. *Matth.* 3.
" 2. *Mark* 6. 12. *Luke* 13. 3. *Acts* 3. 19. and generally in moſt places of Scripture, *&c.*
By this now it appears that both *Rivet* and *Burgeſs* held that True Repentance is required as a Condition or Means *antecedently* in order of Nature neceſſary to the Pardon of Sin.

Our Third Witneſs is the Learned, Prudent, Pious and Peaceable Mr. *Durham*, who in his Commentary on the *Revelation* hath a large Diſcourſe concerning *Repentance*; where (1.) He diſtinguiſhes and ſhews what Repentance it is which he holds to be neceſſary to pardon of Sin. (2.) He proves it to be neceſſary, ſimply neceſſary, yea and antecedently neceſſary in order of Nature to the obtaining pardon of Sin. His Arguments are diſtributed into three Claſſes. Some of them prove its neceſſity, others prove its antecedency. All together ſtrongly prove that it's antecedently neceſſary in order of Nature to the obtaining of Pardon. This is to be ſeen in *pag.* 249, 250. (3.) He enquires whether Repentance may be called a Condition, as well as Faith? And Anſwers that it may not be called a Condition *in the ſame Senſe*, as Faith is called one. For Faith is the only Condition whereby we cloſe with the Covenant, and whereby we cloſe with, receive, and apply Chriſt and his Righteouſneſs as held forth to us in the Covenant Promiſe. But then he ſays, That *in a large Senſe it may be called, and it is a Condition neceſſary with Faith concomitantly in the ſame Subject, to qualifie and diſpoſe it in a congruous ſuitable way to receive Pardon of Sin by Faith in Chriſt alone.* This is to be ſeen in *pag.* 253, 254, 255, 256. And this is the ſame thing which we believe and have openly profeſſed to the World in our Apology: So that there is not an hairs-breadth of difference between his judgment and mine, except it be in the wording of it. And this manifeſtly appears from our calling Repentance the Condition or Means which only qualifies and diſpoſes the *Subject* for receiving Pardon by Faith alone; whereas we call Faith the Inſtrumental Means or Condition, whereby we receive and apply the *Object*, to wit, the Promiſe, and Chriſt with his Righteouſneſs as held forth to us in the Promiſe for Juſtification and Salvation. This is ſufficient to ſhow that Mr. *Durham* is

of

of the ſame Judgment with us as to this matter, and that therefore we juſtly bring him in to Witneſs for us. I would have quoted his own words, but they are ſo many, and would ſwell my Diſcourſe to ſuch a Bulk, that I chooſe rather to refer the Reader to the Book and Pages, where he will ſee (if he be in any doubt) that I have faithfully given his Senſe in few words.

Our Fourth Witneſs ſhall be the Famous Confeſſion of Faith, Compoſed by the moſt Learned of the Reformed Divines of *Poland*, *Lithuania*, and the *Provinces* thereon depending; together with Divines from *Germany*; and which they gave in at *Torn* in the Year 1645, unto the *Lutheran* and *Popiſh* Doctors, all Aſſembled there to Conſer about Religion for ſeveral Moneths together. Their words are theſe, (x) (1.) *It is not Controverted here, whether the Converſion of the Mind to God, and the inward Deteſtation of Sins with Sorrow, be required unto the Remiſſion of Sins. for we aſſert that, as a perpetual Condition unto the Remiſſion of Sins, ſuch a Repentance was required under both Teſtaments, whereby a Sinner doth not indeed merit it (for the alone Merit and Satisfaction of Chriſt doth that, when we apply it to our ſelves by a lively Faith) but by it the pre-required Condition is performed whereby he is made fit and diſpoſed to obtain the Divine Mercy.*]

Thus that Confeſſion of Faith, and thoſe many Learned Judicious Divines who drew it up, bear witneſs to the Truth with us, That Repentance is pre-required, and always was pre-required as a neceſſary *Condition* whereby a Sinner is *qualified* and *made meet* to receive the Pardon of his Sins by Faith in Chriſt's Blood. I could bring more Teſtimonies both from the Word of God, and the Writings of Holy, Sound, and Orthodox Miniſters of Chriſt, for the Confirmation and Elucidation of this Truth, but I have been too large already upon this Point, and therefore this may ſuper abundantly ſuffice to ſhow, That though the Natural Moral Law oblige all Mankind in all parts of the World to one ſort of Faith and Repentance; yet there is another ſort of them, there is an Evangelical Faith and Repentance, unto which the Evangelical Law of the New Covenant doth only by it ſelf immediately oblige us; And the Moral Natural Law obliges us to them but mediately only, and by conſequence, in as much as it obliges us to obſerve all God's Poſitive Laws which it pleaſeth him at any time to Enact for us.

Conſider (*Eighthly*,) That under the Goſpel God hath made ſincere Obedience to his Moral Natural Law, and to all his Poſitive Laws which are in Force and not Abrogated, one of the Articles of the New Covenant taken in its Latitude; He hath made our performance of ſuch ſincere Obedience to his Laws, a Condition neceſſary to qualifie and prepare us for obtaining full poſſeſſion of Eternal Life and Happineſs in Heavenly Glory, for the ſake of Chriſt and his Meritorious Righteouſneſs only.

(1.) For clearing of this, It is to be obſerved, that in the firſt federal Law of Works given and preſcribed unto Man before the Fall, there are Three things to be diſtinguiſhed. (1.) There is the preceptive part of it. (2.) The Minatory Sanction. (3.) The Promiſſory Sanction.

(1.) There is the Preceptive part, which obligeth to Duty, and except the Poſitive Precepts of Sanctifying or keeping Holy to God the Seventh day preciſely in order from the Creation, and of not eating the Forbidden Fruit; All the reſt of the Preceptive part of that Law of Works is in force ſtill, and obliges Mankind to an Ever Sinleſs Obedience *de futuro*.

(x) *Non controvertitur hic an ad remiſſionem peccatorum requiratur converſio mentis ad Deum, & interna peccatorum cum dolore deteſtatio; aſſerimus enim talem pœnitentiam, ut perpetuam conditionem, ad peccatorum remiſſionem requiſitam fuiſſe in utroque Teſtamento; quâ peccator non quidem eam meretur (hoc enim efficit ſolum meritum & ſatisfactio Chriſti, cum eam nobis fide vivâ applicamus) ſed per eam prærequiſita conditio impletur, quâ aptus ſit ad Divinam miſericordiam conſequendam. Confeſſion. Doctrinæ Eccleſiarum Reformatarum in Regno Poloniæ magno Ducatu Lithuaniæ annexiſque Regni Provinciis in Colloquio Thorunienſi exhibit. D. 1.* Septembris. A. D. 1645. Cap. 6. *De Sacramentis*, Sect. *De Pœnitentiâ*. (2.) There

(2.) There is the Minatory Sanction, or Threatning which binds over Transgressors to suffer the Punishment threatned. And this is still in force with respect to all Impenitent Unbelievers. They are all whilst they continue in that State, under the Curse of the first broken Law and Covenant; and are lyable to a further degree of the same Punishment for every Sin which they shall commit in this World. Yet by the Gospel there is a Door of Hope, to get out of this State opened through Christ unto those to whom God sends it.

(3.) There is the Promissory Sanction, or the Promise of Life, unto those who keep the Precepts without any Sin whatsoever. Now this is not in force since the fall, so as that any Man should be obliged (*ex intentione Dei*) to believe or hope that he shall obtain Eternal Life by his keeping the Preceptive part of the first Covenant or Law of Works. This was briefly explained and proved in the Apology, *pag.* 200, 201. and it might be further confirmed, if it were needful. But it is not needful, because to a Man who knows himself to be a Sinner, and understands the Nature of that first Law, (as every Man of common understanding may do,) it is self-evident that that Law condemns him to Death for his Sin; and that it is simply impossible for him to be justified unto Life, by that very Law which every moment condemns him to death. And yet it must be confessed, that the first Law or Covenant of Works as fortified with its Promissory Sanction is repeated both in the Old and New Testament, where the Scripture saith to Sinful Man, *Do this and live*, *Levit.* 18. 5. *Rom.* 10. 5. *Gal.* 3. 12. But we must know that this was *Oeconomical*, and Gods design in it was not to oblige any sinful Man to seek or expect Life by his doing the Works of the first Law and Covenant, which Promised Life to Man only on condition that he so kept it, as never to sin at all, nor by Sin to break it. But then you will say, What was Gods design in it? I answer, That so far as the Lord hath given me light to see into this matter, his design seems to have been (1.) By setting before us the form of the First Covenant of Works, to recal to our minds what Man once was, and what he should still have been: That once he was without all Sin, and able to have continued so; and to have lived for ever, by keeping Covenant with God. (2.) To convince us that now we are all in our Natural State, Dead Men by that very Law and Covenant, which would have secured Life to us, if we had perfectly kept it, but now brings us all under the guilt of Death, Temporal and Eternal Death, because we have broken it.

(3.) To stir us up to confess our Sin and Misery, and to put us upon searching, Whether God hath in Mercy provided any remedy against our Sin and Misery. (4.) To make us willing to receive and use the Remedy, as soon as God discovers it to us. In a word, to make us despair of ever obtaining Life by the Works of that Law which condemns us to death for our sins; and to make us flee for Refuge unto Christ our Help and Hope, as God offers him to us in the New Covenant or Law of Grace.

(2*dly*.) It is to be observed, That as soon as any Man takes this course, assoon as any Man takes hold of the New Covenant of Grace, and heartily and sincerely by Faith closes with, and receives Christ and his Righteousness as offered and held forth in the said New Covenant, he is instantly acquitted from the guilt of Death, he was under for breaking the Law, and hath a Right to Life given him only on the account of the Lord Redeemer Christ, and his Satisfactory, Meritorious Righteousness received and applyed by Faith alone: And so he is justifyed by Faith without Works; For, though Faith in Christ the Mediator *be in it self a Heart-work*, yet it is not the Works of the Law, it is *not any of those Works* which the First Covenant or Law of Works *did require to Justification*. It is neither a Work which the Natural Moral Law *by it self immediately* required, nor yet is it a Work *in the Sense* of the Law of Works; for Works in the sense of that Law and Covenant, they signifie that Obedience to the Law, whereby a Man in his own person fulfills the Righteousness of the Law, and that *for which* a Man is justified. But Faith is not a Work in that Sense, for as much as *it is no part* at all of that Obedience, which

which fulfills the Law, and *for which* a penitent Believer is juſtified. It is only Chriſts Obedience unto Death, even the Death of the Croſs, *for* which Believers are juſtified, and *Faith is no part of it*, but is the only inſtrumental means, or receptive applicative condition whereby we come to *have intereſt in it*, and to be juſtified *by and for* it alone.

(3.) It is to be obſerved, that though upon our firſt taking hold of Gods New Covenant and Law of Grace by Faith, we are for Chriſts ſake alone inſtantly acquitted from the guilt of Death, and receive a right to Life; yet God hath made it one of the Articles of the new Covenant, that according to our time and talents we muſt afterwards yield ſincere Obedience to his ſeveral Laws and Inſtitutions, both Moral Natural, and Poſitive, before we be admitted to full poſſeſſion of Eternal Life in Heavenly Glory. God doth not require this ſincere Obedience in order to our being firſt juſtified, but in order to our being at laſt glorified. And he requires it as a neceſſary condition to qualifie and prepare us for the full poſſeſſion of that Heavenly Glory which Chriſt hath purchaſed for us, and God for Chriſts ſake gives unto us.

Hence (4.) It is to be obſerved, That thus the Moral Natural Law it ſelf comes to be in the hand of Chriſt the Mediatour of the new Covenant or Law of Grace; and to belong to the Goſpel, *ſo far* as that ſincere Obedience to it, together with all Gods poſitive Laws and Inſtitutions, is made an Article of the Goſpel-Covenant, and a condition neceſſary to be perſormed by us before we enjoy the ultimate benefit promiſed in the ſaid Covenant.

(5.) It is to be obſerved, That we muſt diſtinguiſh carefully betwixt what the Moral Law, as to the *matter* of its Precepts, requires of Believers, and what it requires as coming under a *new form*; that is, plainly, as cloathed with a new ſanction, to wit, the ſanction of the new Covenant. In the firſt ſenſe, the Moral Law, as to the matter of its Precepts, doth ſtill requite of all, even of Believers, a perfect ever ſinleſs Obedience *de futuro*; but there is this vaſt difference between the caſe of Believers and Unbelievers, that though for every the leaſt diſobedience it condemn the Unbeliever, yet doth it not, nor can it, condemn the true penitent Believer, who walks not after the Fleſh but the Spirit; becauſe the Apoſtle ſaith, *There is no condemnation to them that are in Chriſt Jeſus, who walk not after the fleſh, but after the ſpirit*, *Rom.* 8. 1. ſuch are not under the Law (not under its condemning power) but under Grace, *Rom.* 6, 14. In the ſecond ſenſe, the Moral Law formally conſidered, as cloathed with the new Covenant form, that is, with the ſanction of the new Covenant; ſo it requires not of true penitent Believers an ever ſinleſs and moſt perfect perſonal perpetual Obedience, *as a means or condition neceſſary* to qualifie and prepare them for the poſſeſſion of Eternal Glory; but it requires of them, or God by it, as taken into the Goſpel, requires of them only ſincere Evangelical Obedience, perſeverance in true Faith and ſincere Holineſs, *under that formal conſideration, as a means or condition neceſſary* to the end aforeſaid. This I think I proved clearly both by Scripture and Reaſon in the *Apology*. And I need to ſay no more of that matter, till what I have there written be ſolidly anſwered; which I never expect to ſee done.

Yet before I paſs from this eighth Conſideration, I will *ex ſuperabundanti* confirm what is here aſſerted by ſome few Teſtimonies both Divine and Humane: But firſt I muſt deſire the Reader to turn to the 103 and 104 Pages of the *Apology*, and to read attentively, and rightly underſtand what I there quoted out of the Learned and Judicious *Turretin*, who ſhows that the New Covenant and Goſpel comprehends both the Promiſe of Juſtification, and the Promiſe of Glorification; and that it requires more in order to the obtaining of Glorification in Heaven, than to the obtaining of Juſtification on Earth. He ſhows alſo, that we ought to diſtinguiſh between the firſt cloſing with and entering into Covenant, and the keeping of the Covenant we are entred into. Faith enters us into the Covenant by receiving the promiſes; and Faith together with

ſincere

ſincere Obedience, as its fruit and effect, keeps the Covenant by retaining the Promiſes, and Evangelically fulfilling the Commands. Now the Goſpel-Covenant being made for, and propounded to us by God who is infinitely ſuperiour to us, and has a Soveraign Authority over us, it obliges us both to accept it as it is propounded to us, and to keep it as it is accepted by us, that we may obtain the ſeveral Bleſſings and Benefits promiſed in it to thoſe who firſt accept it, and afterwards keep it: It is true, the Lord promiſeth to enable his own people both to enter into Covenant, and alſo to abide in the Covenant and keep it to the end, but that no wiſe hinders his obliging them by the Covenant both to enter firſt into it, and after that to abide in it and keep it. This being premiſed, I prove that the Goſpel-Covenant is not without all Precepts, it is not ſuch a Doctrine of Grace as requires nothing of us at all, but it is a Doctrine of Grace that obliges us to do ſomething whereby we enter into Covenant, and to do yet more for the due keeping of Covenant with God. And,

First, I prove by the Teſtimony of God in the Scriptures of Truth, that the Goſpel or New Covenant requires ſome Duties of us, not indeed that we may be juſtified and glorified for the ſake of thoſe Duties; but in order to other Goſpel ends and purpoſes. *First Proof from Divine Teſtimony.* I begin with *Gen.* 17. in which Chapter we have an account of Gods renewing the Goſpel-Covenant with *Abraham*, and inſtituting Circumciſion to be a Sign and Seal to confirm it to him and his Seed after him. *Abraham* was in Covenant with God before this time, therefore God did but now renew it with, and ratifie and confirm it to him; and the words which he uſed in the doing of this, are remarkable. I will cite the moſt material of them. And firſt in *ver.* the 7th, we have the words which contain and expreſs the ſum and ſubſtance of the Goſpel-Covenant on Gods part: *And I will eſtabliſh my Covenant between me and thee, and thy ſeed after thee, in their generations, for an everlaſting Covenant, to be a God unto thee, and to thy ſeed after thee.* This is the promiſſory part of the Covenant, that the Lord would be a God unto *Abraham* and to his Seed. There is much in this; it comprehends all Gods part of the Covenant, that is, all that he undertook to be unto, and to do for *Abraham* and his Seed. Secondly, in the 1, 9, 10. verſes, we have the words which contain and expreſs the ſum and ſubſtance of the Goſpel-Covenant on the part of *Abraham*, who was already before this time in Covenant with God, *ver.* 1. *I am God almighty; walk before me, and be thou perfect, upright or ſincere.* Here Faith is implyed, and ſincere Obedience expreſſed. Then again, *ver.* 9. *God ſaid unto Abraham, Thou ſhalt keep my Covenant therefore, thou and thy ſeed after thee, in their generations.* And *ver.* 10. *This is my Covenant which ye ſhall keep between me, and you, and thy ſeed after thee; Every man child among you ſhall be circumciſed.* The meaning of the words, *This is my Covenant*, is, This is the *ſign* or *token* of my Covenant which ye ſhall keep, *Every man child among you ſhall be circumciſed.* This appears to be ſo, from the following 11th verſe, where Circumciſion is expreſly ſaid to be a *token* of the Covenant. Circumciſion then is here ſaid to be the Covenant by a Sacramental Form of Speech, becauſe it was a token or ſign of the Covenant. The act of circumcifing, and ſubmitting to be circumciſed, was indeed a part of the duty and condition of the Covenant, but the Circumciſion when it was done, or the permanent effect, was a token or ſign of the Covenant: So theſe three Verſes, the 1, 9, and 10. expreſs the Preceptive part of the Covenant, and ſhew what was thereby required of *Abraham*, to wit, that he being already in Covenant by Faith, ſhould walk before God, and be perfect or ſincere, that he ſhould keep Covenant with God, as his Seed alſo ſhould do after him; and that Cir-

cumcision being now instituted to be a token of the Covenant, he and his Seed should be circumcised. Now these things being so, let Conscience (if we have any) say whether this Gospel-Covenant was such a Doctrine of Grace as required no Duty at all of *Abraham*; or rather, whether it was not a Doctrine of Grace which plainly required some Duty of him, even that he should walk before Almighty God and be perfect or sincere, that he should keep Gods Covenant, and receive Circumcision as a sign and token of it? But now let any Man tell me plainly how this Gospel-Covenant could be either kept or broken (as in this Chapter it is said it might be) if it was nothing but Gods absolute Promise without any Precept; or a Doctrine of Grace which required nothing at all to be done by Man? And to show that this Scripture is thus understood by Protestant Divines, see the *Durch Annotations* on *Gen.* 17. 9. where you will find these formal express words; " [As for thee, or concerning thy part of the Covenant, " after that God had given and past his Promises, he *requireth* likewise his Peo- " ples *Duty*, as the second compleating part of the Covenant.] See also to this purpose the *Assemblies Annotations* on *Gen.* 17. 8. where they have these following words; " [Yet this was but *upon condition* of the Peoples part of the Covenant, " which is *Faith and Obedience.*]

In like manner *Pools Annotations* on *Gen.* 17. 9. have these very words following; " [The agreement is mutual; my part was expressed before, now follows " thy part, and the *condition* to which my Promise and Blessing is annexed.]

The second Divine Testimony to prove that the Gospel-Covenant, or Law of Grace, requires some Duties of us, is *Exod.* 24. 4, 5, 6, 7, 8. There we have an account how God made a Covenant with the People of *Israel* in the Wilderness, after they had received the Law of the Ten Commandments from the Lord appearing to them in terrible Majesty on Mount *Sinai*, and pronouncing it with audible voice in the presence of Six Hundred Thousand People. In that 24th of *Exodus* we read, that when *Moses* had received from the Lord the other Laws, to wit, the Ceremonial and Judicial;

(1.) He wrote them in a Book: God himself with his own hand, by his own immediate power, wrote the Law of the Ten Commandments on Two Tables of Stone, but for the other Laws *Moses* wrote them in a Book, *ver.* 4. compared with *Heb.* 9. 19.

(2.) He builded an Altar and Twelve Pillars; the Altar seems to have been a symbol of God in Christ, as one party in the Covenant; and the Twelve Pillars represented the Twelve Tribes of *Israel*, as the other party, *ver.* 4. so that here were the outward Signs and Symbols of a Covenant between God and the people of *Israel*.

(3.) He ordered certain persons (supposed to be the first-born) to offer Sacrifices unto the Lord, *ver.* 5.

(4.) He divided the Blood of the sacrificed Beasts into two equal parts, and mixed it with a little Water, as appears from *Heb.* 9. 19. whereby Christ was fitly represented, who came by Water and Blood, 1 *John* 5. 6. and then having put it in Basons, he sprinkled one half of it on the Altar, *ver.* 6. to signifie that God was appeased and atoned by this Blood of the Sacrifices, as it represented the Blood of Christ, or his Bloody Sacrifice, and also that Christ was to be sanctified with his own Blood, and consecrated to the continual exercise of his Eternal Priesthood in the holy place above, *Heb.* 9. 12.

(5.) He took the Book of the Covenant (in which were written the Duties of the Covenant, to wit, in the Words and Laws of God, mentioned before, *ver.* 4.) and read it in the audience of the people; whereunto they consented, and

ſignifyed their conſent, by ſaying, *All that the Lord hath ſaid will we do, and be obedient, ver.* 7.

(*Sixthly.*) He took the other half of the Blood, and ſprinkled it on the People (to ſignifie the Ratification of the Covenant on their parts with the application of the Vertue of Chriſt's Blood to their Conſciences, and their obtaining Redemption, Juſtification, Acceſs unto, and acceptance with God through it alone.)

(*Seventhly.*) Whilſt he ſprinkled the Blood upon the People, he ſaid, *Behold the Blood of the Covenant*, (*i. e.* whereby the Covenant is confirmed) *which the Lord hath made with you*, concerning all theſe words, *ver.* 8. compared with *Heb.* 9. *ver.* 20.

From the Premiſſes we learn Two things. (1.) That this was a Type and Figure of the Covenant of Grace Confirmed and Ratified by the Blood of Chriſt; It was a Type and Figure of the New Covenant in its Goſpel-Form of Adminiſtration; for this Covenant was Ratified and Confirmed by the Blood of the Sacrifices, as Repreſentative and Typical of the Blood of Chriſt, and of the New Teſtament in his Blood. So the Apoſtle inſtructs us in *Heb.* 9. *ver.* 18, 19, 20, *&c.* (2.) That this Typical Figurative Covenant had Precepts which required Duties of God's *People*. For *Moſes* took the Book of the Covenant, and read the Precepts to the People, *Exod.* 24. 7. compared with *Heb.* 9. 19. And when they had heard them read, they anſwered and ſaid, *All that the Lord hath ſaid will we do, and be Obedient*, *Exod.* 24. 7. *Moſes* as God's Miniſter, in God's Name told them by reading the Precepts to them what God required of them by this Covenant; they on the other part by their Anſwer expreſſed their conſent, and promiſed to be Obedient. Whether they were all Spiritually ſincere or not, (and I think they were not) yet they were then *Serious* and *Morally ſincere*, and in ſo far as they were ſuch, they did nothing but what was their Duty in giving their foreſaid *Conſent*; and what *Moſes* acting as God's Miniſter who did not know their hearts approved of, and thereupon Ratified and Sealed the Covenant between God and them. Now hence I think we have a plain Proof that the New Covenant, the Covenant of Grace or Goſpel hath Precepts which require Duties. For if the Typical Figurative Covenant had Precepts and required Duties, then the New Covenant in its Goſpel-Form of Adminiſtration, which was Typifyed and Figured by it; hath likewiſe Precepts, and requires Duties: For a Covenant that hath Precepts and requires Duties, doth not at all ſeem proper to Typify and Figure, a Covenant that hath no Precept, and requires no Duty. If my R. B. venture to deny that the foreſaid Covenant at *Horeb*, did Typifie the New Covenant in its Goſpel Form of Adminiſtration; he will find that he hath the Apoſtle againſt him, and alſo that he hath our own Confeſſion of Faith, *Chap.* 7. *Art.* 5, 6. and the Reformed Divines generally againſt him: Even the *Marrow of Modern Divinity*, a Book ſo much commended by Mr. *Burroughs*, and Mr. *Caryl*, *&c.* and ſo much eſteemed by his good Friends, will be againſt him, as he may ſee, if he turn to the 54, 55, 56 *&c.* pages of that Book.

The Third Divine Teſtimony to prove that the Goſpel-Covenant or Law of Grace requires ſome Duties of us, is to be ſeen in *Deut.* 29. and 30. *Chap.* That the Covenant renewed with all *Iſrael* Old and Young, *Deut.* 29. 10, 11, 12, 13, 14. is really the Goſpel-Covenant, or Covenant of Grace in its Legal Form of Adminiſtration appears from hence, that it's ſaid to be a Covenant which God made with them, that they ſhould be his People, and that he would be their God, as he had ſaid and ſworn unto *Abraham*, *Iſaac* and *Jacob*. But it was the Goſpel-Covenant, or Covenant of Grace, that God made with *Abraham*, and confirmed with an Oath, That he would be the God of *Abraham* and his Seed, and that they ſhould

be his People. This ſame Covenant *in Type and Figure* (as was ſhewed before) *Moſes* had engaged the People of *Iſrael* into, at *Horeb*; but they had broken it during their ſojourning in the Wilderneſs: Therefore by the Lords ſpecial Command he renewed it with them again in the Land of *Moab*. It is indeed ſaid, *Deut.* 29. 1. to be made with the Children of *Iſrael* in the Land of *Moab*, *beſide* the Covenant made with them in *Horeb*. But the Learned and Pious *Rutherford* ſhews the Reaſon of *that expreſſion*, is (1.) *Becauſe it was renewed again after their breach of it.* ---3. *Becauſe there was ſome additions of Special Bleſſings, Curſings, and Ceremonial Commands, that were not in the formerly propoſed Covenant, yet it was the ſame in ſubſtance, &c.* And as *Pool* in his *Annotations* on the place obſerves, the meaning of the words [*Covenant made* with the Children of *Iſrael* in the Land of *Moab*] is, That the Covenant was *there renewed with them*; as alſo the meaning of the words [beſides the Covenant which he made with them in *Horeb*], is, as if it had been ſaid, beſide *that entring into*, or *ſtriking of Covenant*. And then he adds for further clearing of the matter, [*The Covenant was but one in ſubſtance, but various in the time and manner of its diſpenſation.*]

Rutherford's *Covenant of Life opened.* Part 1. Chap. 11. p. 60.

The *Dutch* Annotations go the ſame way, and very clearly aſſign the reaſon of its being ſaid that the Covenant was made with *Iſrael* in the Land of *Moab*, *beſide* the Covenant made with them in *Horeb*; Their words are [*It was indeed one and the ſame Covenant, but Renewed, Repeated and Publiſhed here in the Fields of* Moab, *unto many other Perſons, in another place, and in another manner, than at* Mount Horeb, *or* Sinai.] And with theſe agree the Aſſemblies Annotations on the place. Their words are [*The ſame in ſubſtance, but not altogether the ſame*, &c.]

I know very well that there are ſome Learned Men, who in this, differ from thoſe before-mentioned, and from *Deut.* 29. *ver.* 1. would prove that the Covenant at *Horeb* was the *Covenant of Works*; and that this, in the Land of *Moab*, was the Goſpel Covenant of Grace. I am not indeed altogether of their mind, for I have already ſhewed, that the Covenant in *Exod* 24. which was made with *Iſrael* at *Horeb*, was not the Original Covenant of Works, but the Goſpel Covenant of Grace in Type and Figure; But though they and I differ in that, yet we both agree in this, which is the main thing, and ſufficient for my purpoſe. That the Covenant made with all *Iſrael* in the Land of *Moab*, was really the Goſpel Covenant of Grace. So the Learned *Alſted* ſaith, (y) *The Covenant in the Land of* Moab, *is the Covenant of the Goſpel, or Faith; which is alſo called the Covenant of Redemption and Grace* ---*which God*, there *promulgated, that he might ſet before the Peoples Eyes, that great benefit, whereby that which was impoſſible to the Law, is made poſſible by Chriſt. Compare* Deut. 29, *and* 30. *Chapters with* Rom. 10. *ver.* 6, &c.

Now if it be the Goſpel Covenant, or Covenant of Grace, then it is certain and evident that the Goſpel-Covenant, or the Covenant of Grace, hath Precepts, and requires ſome Duties of us. For the Text ſaith, ver. 9. *Keep the words of this Covenant, and do them.* And *ver.* 10, 11, 12. Ye ſtand this day all of you before

(y) *Fœdus in terrâ* Moabitarum, *eſt Fœdus Evangelii ſeu Fidei, quod & Redemptionis & gratiæ appellatur.* ---*Quod Deus (ibi) promulgavit ut Populo poneret ob oculos ingens illud beneficium, quo illud quod legi erat impoſſibile per Chriſtum reddidit poſſibile. Confer* Deut. 29. & 30. Cap. *cum* Rom. 10. 6, &c. Johan. Henric. Alſted, in Turri *Babel* deſtructâ, pag. 532.

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the Lord your God, --That thou ſhouldeſt enter into Covenant with the Lord thy God, and into his Oath, &c. Theſe expreſs words of the Text plainly ſhow that this Covenant hath Precepts, and requires Dutyes. And that this Covenant which hath Precepts and requires Dutyes, is the Goſpel Covenant of Grace, is yet more manifeſt from *Deut.* 30. where *Moſes* ſpeaking ſtill of the ſame Covenant at the ſame time, he told the People, That though they ſhould break it by ſin, yet they might be received into Grace and Favour again, upon their ſincere Repentance, *ver.* 1, 2, 3, 4, 5. which proves that this could not be the Covenant of Works, becauſe as *Rutherford* well obſerves, [*The Covenaat of Works once broken, ceaſeth to be a Covenant of Life for ever, becauſe the Nature of it, is to admit of no Repentance at all*] Rutherford *of the Covenant of Life, opened.* Part 1. pag. 189.

(2) *Moſes* ſpeaking ſtill of the ſame Covenant, he ſays one of the Promiſes of it is, That the *Lord will circumciſe the Heart of his People*, and the heart of their Seed to love the Lord their God with all their Heart and Soul, that they may live, *ver.* 6. But ſo it is, That the Promiſe of Heart Circumciſion is certainly a Promiſe of the Goſpel Covenant of Grace. (3) *Moſes* ſpeaking ſtill of the ſame matter, and at the ſame time he ſaith as it is written in *ver.* 11, 12, 13, 14, *This Commandment which I command thee this day, it is not hidden from thee, neither is it far off. It is not in Heaven, that thou ſhould ſay, Who ſhall go up for us to Heaven, and bring it unto us, that we may hear it, and do it. Neither is it beyond the Sea, that thou ſhouldeſt ſay, Who ſhall go over the Sea for us, and bring it unto us that we may hear it and do it? But the word is very nigh unto thee, in thy Mouth, and in thy Heart, that thou may'ſt do it.* By which words he plainly teaches us, That the Covenant and Commandment of which he there writes, is neither impoſſible, nor hard to be underſtood; nor yet is it impoſſible nor hard to be kept and obſerved; but that through Grace circumciſing the heart to love God, it is both eaſie to be known, and alſo eaſie to be kept and obſerved. Now this cannot be truely ſaid of the Covenant of Works. For as Mr. *Shepard* of *New England* well obſerves [*The Coudition of Works is impoſſible to be wrought in us by the Spirit*] And let not any Man think this ſtrange and uncouth, to ſay, That the Spirit of Grace cannot *now* work in us the Condition of the firſt Covenant, the Covenant of Works; for the Condition and Duty of that Covenant was, That Man ſhould be without all Sin in Habit or Act, and that he ſhould be ſinleſly Holy in Heart and Life, and continue ſo to be. But that is *now* impoſſible, becauſe it implyes a Contradiction for any meer Man ſince *Adam* broke the firſt Covenant, and we in him, to be always without all Sin in Habit or Act, and to be always Sinleſly Holy in Heart and Life: For all Men are already guilty of Sin, and the People of *Iſrael* were all Sinners, and had broken the Covenant of Works before *Moſes* ſpoke, and when he ſpoke the foreſaid words unto them. And it implyes a contradiction, that by any Power whatſoever, a thing which hath been already, ſhould be made not to have been at all; or that a thing which exiſts at preſent, ſhould not exiſt at preſent whil'ſt it doth exiſt. It will ſignifie nothing here to ſay, That yet the Spirit can make us ſinleſly Holy *de futuro*, if he pleaſe; for though that be very true, (abſolutely ſpeaking, the Spirit can make a Man ſinleſly Holy in Heart and Life, for time to come; though he hath been a Sinner in times paſt; for that implyes no contradiction: And the Spirit of Grace hath *de facto* done the thing in and upon the Spirits of Juſt Men made perfect in Heaven,) yet it is nothing to the purpoſe here, becauſe *that is not the Condition and Duty of the Covenant of Works*, that Man ſhould ſin no more for the future; but *its Condition and Duty is that Man ſhould* Theſes Sabbathæ. pag 95.

never

never once ſin at all, either in time paſt, preſent, or to come. And aſſoon as he hath once ſinned, he hath *ipſo facto* ſo broken that Covenant, that from that very moment *it ceaſes to be unto him a Covenant of Life for ever*; as we heard before out of *Rutherford*, becauſe it admits of no Repentance with a Promiſe of Pardon and Life. The Condition then and Duty of the Covenant of Works being now ſimply impoſſible to ſinful Men, it cannot be ſaid with any colour of Truth, that it is ealie to be performed through Grace; it cannot be ſaid of the Covenant of Works, as *Moſes* hath it, *ver.* 14. *The word is very nigh unto thee, in thy Mouth and in thy Heart, that thou mayſt do it*: The quite contrary is true with reſpect to the Firſt Covenant, the Covenant of Works, the performing of its Duty and Condition, *is ſo far off from ſinful Men*, ſuch as the *Iſraelites* were, that it *is impoſſible to be brought near unto them*; till both ends of a real contradiction be made to meet in one; and the ſame thing be *made to be and not to be at the ſame time, and in the ſame reſpect.* And as it cannot be truely ſaid to be *very nigh, ſo it cannot be truely ſaid to be in the Mouth and Heart of ſinful Men, that they may do it*: That were to ſay, that it is in Mens Mouth and Heart to do that which implys a contradiction, and is impoſſible to be done. But on the other hand it may be truely ſaid of the Goſpel or New Covenant, and it's Duty and Condition that through Grace circumciſing the Heart to love God: *The word is very nigh unto thee, in thy Mouth, and in thy Heart, that thou mayſt do it.* Thus the Bleſſed Apoſtle *Paul* underſtood this Paſſage, and quoted the Senſe and Subſtance, and partly the very words of *Moſes*, and applyed them unto, and affirmed them of the Goſpel-Covenant or Law of Grace, as diſtinct from, and oppoſite unto the Law and Covenant of Works: For in *Rom.* 10. 5. The Apoſtle firſt ſhews out of *Levit.* 18. 5. in what Form of words *Moſes* deſcribed the Law and Covenant of Works, and its Righteouſneſs; That the Man which doth thoſe things, *ſhall live by them.* Secondly, In *ver.* 6, 7. *&c* he doth himſelf out of *Moſes*, *Deut.* 30. *ver.* 11, 12, 13, 14. deſcribe and explain the nature of the Goſpel Covenant, and its Righteouſneſs; He calls it *the Righteouſneſs of Faith*, and ſhews how we obtain it by Chriſt's Purchaſing it for us, and giving it unto us; we receiving it by Faith, and ſhewing our Faith and Thankfulneſs for it, by confeſſing him who purchaſed it, which implyes a ſteadfaſt cleaving to the Lord with purpoſe of heart againſt all temptations to the contrary.

For theſe Reaſons I do believe that the Covenant in *Deut.* 29. and 30. *Chapter* is not the Firſt Covenant or Law of Works; *but the Goſpel-Covenant, or Law of Grace*: And conſequently, that the Goſpel Covenant hath Precepts, and requires Duty. And this is no New Opinion of my inventing, but is the real Truth, as I have proved from the words of *Moſes*; and a Truth alſo, now commonly received by the Orthodox. I know that there are ſome Learned Men of a different Judgment; the *Arminians* are of that ſort, and particularly *Epiſcopius*, as appears from his Paraphraſe and Obſervations on *Rom* 10. *ver.* 5, 6, 8. which Expoſition of his ſeems to be founded upon that Opinion of theirs, That the Covenant of which *Moſes* ſpeaks there, or elſewhere in the Books of the Law, did not promiſe Eternal Life, but only a Temporal Proſperous Life in the Land of *Canaan* to them who ſincerely indeavoured to keep the Laws given them by *Moſes*, which I think is contrary to *Gal.* 3. 11, 12. for the Life which the Apoſtle denyes to be poſſible to be obtained by the Law, becauſe all Men have broken it; ſeems to be of the ſame kind with that Life which he affirms to be obtained by Faith. But it is Spiritual and Eternal Life which is obtained by Faith; therefore it is Spiritual and Eternal Life likewiſe which he denyes to be obtainable by the Works of the Law.

See *Mat.* 19. 16, 17. *Joh.* 5. 39.

Law. And the reaſon why it was not ſo obtainable, was becauſe no Man did or could keep the Law, ſo as not to fall under its curſe, even ſuch a curſe as Chriſt redeems from, *Gal.* 3. 10. and 13. compared. The Apoſtle ſayes *ver.* 21. *If there had been a law given, which could have given life, verily righteouſneſs ſhould have been by the law.* He doth not any where ſay, that the Law could not give Eternal Life, becauſe it had no promiſe of Eternal Life. But elſewhere, to wit in *Rom.* 8. 3. he aſſigns the true reaſon why the Law of Works could not give Life, Eternal Life, *even becauſe it was weak through the fleſh.* It was the Sin of Man that diſabled the Law of Works that it could not give that Eternal Life which after the Fall it promiſed only *œconomically*; that is, it propoſed and ſet Eternal Life before Mens Eyes in a form of words which before the Fall was *really promiſſory* of Eternal Life upon a *poſſible condition*; but after the Fall did but ſerve to remind us what Man once was, and what he ſhould ſtill have been; what he might have done, and what he might have attained unto *by doing*; but that having broken that Covenant we are all lyable to Eternal Death, and can never obtain Eternal Life by it; and therefore that it behoves us to ſeek Eternal Life and Salvation by Chriſt only upon the terms of the Goſpel and New Law, or Covenant of Grace; as was more fully explained before.

This only I briefly hint on the by. I hope the R. Brother, with whom I have to do, will not flee from me into the *Arminian* Camp, and from thence come out againſt me clad with their *Goliahs* Armour; for it will not well become Mr. *Goodwin*, though he could dexterouſly ſerve himſelf with it, which yet is very queſtionable. But let him do in that matter as beſt pleaſeth him, I am reſolved to abide where I am in the Camp of the Orthodox, and thence I oppoſe the Authority and Reaſons of *Fr. Junius* in his Parallels, *Second Book* and *Sixteenth Parallel*, where he explains *Rom.* 10. 5, 6, 7, 8. by comparing it with *Leviticus* the 18th, and *Deuteronomy* the 30th.

Of the ſame Judgment with *Junius* is the Learned Profeſſour of *Saumur Stephanus de Brais*, as appears by his Paraphraſe, and Notes at the end of his Paraphraſe on the Epiſtle to the *Romans*, *pag.* 336, 337.

Rutherford was alſo of that mind, as is evident by theſe his words; [*This Covenant* (to wit of Grace) *hath the promiſe of a circumciſed heart*, Deut. 30. 6. *and of the word of faith, that is near in the mouth, and of the Righteouſneſs of Faith clearly differenced from the Righteouſneſs of the Law by doing*; *for ſo* Paul, *Rom.* 10. 5, 6, 7. &c. *expounds* Moſes, *Deut.* 30 11, 12, 13, 14.] Thus *Rutherford*.

Covenant of Life opened, Part. 1. pag. 61.

I might bring many others agreeing with theſe; but I ſhall content my ſelf with a few: As,

Friedlibius, who though a *Lutheran*, yet in Anſwer to an Objection of *Bellarmins* from *Deut* 30. 11, 12, ſayes, (z) [Moſes *ſpeaks not of the Doctrine of the Law, but of the Goſpel*, Rom. 10. 6, 7, 8. *which by the Grace of God may be eaſily obeyed in this Life*]

And in like manner the *New England* Elders, by the Covenant in *Deut.* 29. and

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(z) *Loquitur* Moſes *non de doctrinâ Legis, ſed Evangelii*, Rom. 10. 6, 7, 8. *cui per gratiam Divinam in hâc vitâ facilè obedientia præſtari poteſt.* P. H. Friedlib. Theolog. exegeticæ Tom. 1. in vet. T. edit. 2. An. 1660. p. 301, 302.

The Synod of Elders and Meſſengers of the Churches in Maſſachuſets *Colony*, &c. *in their Propoſitions concerning the Subject of Baptiſm and Conſociation of Churches; Printed at* Cambridge *in* New-England, 1662. pa. 4.

Ibid. pa. 5, 6.

30. *chap.* underſtood the Goſpel or *Covenant of Grace.* For thus they write; [*They that according to Scripture are Members of the viſible Church, they are in Covenant: For it is the Covenant that conſtituteth the Church*, Deut. 29. 12, 13. *They muſt enter into Covenant that they might be eſtabliſhed the People or Church of God*] Whence I obſerve that the Synod believed that the Covenant mentioned in *Deut.* 29. 12, 13. was the Covenant of Grace, as then in its Legal Adminiſtration. Again, " [*That confederation* (ſay they) " *i. e. Covenanting explicit or implicit* (the latter preſer- " veth the eſſence of confederation, the former is Duty, " and moſt deſirable) is neceſſary to make a Member of " the viſible Church, appears (1.) Becauſe the Church is " conſtituted by Covenant; for there is between Chriſt " and the Church the *mutual engagement and relation of King and Subjects*, Hus- " band and Spouſe; this cannot be but by Covenant (internal if you ſpeak of " the inviſible Church, external of the viſible). A Church is a company that " can ſay, God is our God, and we are his People; this is from the Covenant " between God and them, *Deut.* 29. 12, 13. *Ezek.* 16. 8. (2) The Church of " the Old Teſtament was the Church of God by Covenant, *Gen.* 17. *Deut.* 29. " and was reformed ſtill by renewing of the Covenant, 2 *Chron.* 15. 12. and " 23. 16. and 34. 31, 32. *Neh.* 9. 38. Now the Churches of the *Gentiles* un- " der the New Teſtament ſtand upon the ſame Baſis or Root with the Church " of the Old Teſtament, and therefore are conſtituted by Covenant as that was, " *Rom.* 11. 17, 18. *Eph.* 2. 11, 12, 19. and 3. 6. *Heb* 8. 10.] Again, [Deut. 30. 6. *The Grace ſignified by Circumciſion, is* (*ſay they*) *there promiſed to Parents and Children, importing the Covenant to both, with Circumciſion ſealed*, Gen 17. *and that is a Goſpel Promiſe, as the Apoſtle citing part of that Context, as the voice of the Goſpel, ſhews* Rom. 10. 6, 8. *compared with* Deut. 30. 11, 14. *and it reacheth to the* Jews *in the latter days*, ver. 1, 5.]

Ibid. pag. 8.

This laſt clauſe reminds me of the words of *Paulus Fagius*, one of our Reformers, who ſayes, (a) [*It is diligently to be obſerved, that by the conſent of the* Jews, *that* 30*th Chapter of* Deuteronomy *belongs to the Kingdom of Chriſt: Whence alſo Rabbi* Bechai *ſaith that here is a promiſe that under the Reign of the Meſſiah, all that are of the Covenant ſhall be circumciſed in heart, quoting to that purpoſe the ſecond Chapter of* Joel.]

I ſhall ſhut up this with the Annotation of Mr. *Pool* on *Deut.* 30. 11. *For this commandment which I command thee*, &c. " [He doth not here ſpeak of the Law " ſimply, or as it is in it ſelf, but as it is mollified and accompanied with the " Grace of the Goſpel, whereby God circumciſeth Mens Hearts to do this, as is " expreſſed, *ver.* 6. The meaning is, that although the practice of Gods Law " ſtrictly and ſeverely, be now far from us and above our ſtrength, yet conſider- " ing the advantage of Goſpel Grace, whereby God enables us in ſome meaſure " to our Duty, and accepts of our ſincere indeavours inſtead of perfection, and " imputes Chriſts perfect Righteouſneſs to us that believe, now it is near and

(a) *Diligenter obſervandum eſt, ex conſenſu* Hebræorum, *caput hoc ad Regnum Chriſti pertinere: Unde etiam* Bechai *dicit, hoc loco promiſſionem eſſe, quod rege Meſſiah, omnibus qui de fœdere ſunt, circumciſio cordis contingat, citans* Joelem, *cap.* 2. Paulus Fagius in Annot. ad onkeli paraphraſin. Chald. cap. 30. Deut.

" eaſie

eaſie to us. " And ſo this place well agrees with *Rom.* 10. 6, &c. where S. *Paul* " expounds or applys this place to the Righteouſneſs of Faith, by which alone " the Law is ſuch as it is here deſcribed.] Thus *Pool*, with whom agrees the Annotation on *Rom.* 10. *ver.* 6, 7, 8, 9. in the Second Vol. of *Pool*'s Annotations. From all which it plainly *appears to me*, that *Moſes* in *Dent.* 30. ſpeaks not of the Old Covenant of Works, but of the Goſpel, or New Covenant of Grace; and what he ſays of the Law, is to be underſtood of the Law, as taken into the Goſpel, and as ſincere Obedience to the Law, is made a Duty and Condition of the Goſpel Covenant of Grace. And thus I have proved by a Third Divine Teſtimony, that the Goſpel-Covenant, or Law of Grace, hath *Precepts*, and requires of us ſome Duty. I might alſo prove this, from the 19. and 119. *Pſalms*, which Mr. *Goodwin* acknowledges to contain a Deſcription of the Goſpel, under the Name of the Law of the Lord. For if that be true, it is clear as the Light, that the Goſpel hath *Precepts*, and requires Duty. Let any Man of ordinary Senſe and Reaſon but read thoſe Two *Pſalms*, and I appeal to his own Conſcience, whether he doth not *there* meet with *Precepts* requiring Duty. Mr. *Goodwin* I am ſure did *there* meet with *Precepts*, even where the Goſpel, in his Judgment, is deſcribed: Witneſs his Diſcourſe, *pag.* 9. *lin.* 39, 40, 41. And he that will ſay that he cannot ſee *Precepts* there, may as well ſay, That he cannot ſee the Wood for Trees. Indeed ſuch a Man may ſay any thing, nor is any thing he ſays to be regarded, becauſe he ſaith it; for he muſt have loſt his Senſes. *See his Diſcourſe, pag.* 8, 9, 10.

A Fourth Divine Teſtimony for this Truth out of the Old Teſtament, we may find in *Micah* the 6. *ver.* 8. even as it was Expounded by the late Reverend Mr. *Danſon*, who before he took his leave, taught my R. Brother that wholeſom Leſſon which he hath learned exactly, that the Goſpel hath no Precepts, and that there *are no ſins againſt the Goſpel*. Conſider we then, what the Prophet *Micah* ſaith, *ver.* 8. *He hath ſhewed thee, O Man, what is good, and what doth the Lord require of thee, but to do Juſtly and to love Mercy, and to walk humbly with thy God.* And now let us hear what Mr. *Danſon* ſaith upon this. His Words are theſe, [" Becauſe God deſigns to take away glorying in Juſtification, Faith in God through the *Meſſias* is called a walking " humbly with God, *Micah* 6. 8. That it does relate *to the Law* " *of Faith*, and but only by conſequence, (if at all), not directly " to the Law of Providence, or ſubmiſſion to afflictions, I am induced to believe " upon theſe two grounds. (1.) Becauſe otherwiſe God returns no Anſwer " (which he ſeems plainly to deſign) to the Query, what the Lord will be pleaſed " with, or what ſatisfaction ſhall be given him for *Iſraels* Sin, which is the Sum " of the Queſtions, *ver.* 7. *Will the Lord be pleaſed*, &c. But underſtanding it " thus, there is a plain Anſwer, *viz.* I do not expect any Righteouſneſs of thy " Gift, but of thy Acceptance or thus, I ſhall not be pleaſed with any Righteouſneſs " which thou bringeſt, unleſs it be what I have firſt beſtowed on thee by Faith. " (2.) The Pride of Mans Heart, makes him as loath to accept of a Righteouſneſs " freely offered *him*, as to accept of the Puniſhment of his Iniquity juſtly inflicted. It makes him as loath to part with the Priviledges he had in the Old " Covenant, as he that hath ſet up for himſelf ſometime, is to turn an Apprentice: And therefore it is as true an Act of Humility, to accept of Gods Righteouſneſs, as of Chaſtiſements for Sin.] Thus he. In which words he plainly acknowledges and endeavours to prove that the Prophet *Micah* preached not the Law of Works, but the Goſpel of Grace to the *Iſraelites*, who deſired to be informed by what means they might obtain God's favour. And particularly this *Danſon's Synopſis of Quakeriſme.* p. 49.

is the Voice of the Goſpel and Law of Faith, *The Lord requires thee to walk humbly with thy God.* And ſurely that is a Precept requiring a Duty, if ever there was a Precept in the World. Now if one part of the Prophets anſwer, be the Goſpel of Grace; who that is afraid to wreſt God's word to his own deſtruction, dare ſay, the other part of it, is the Law of Works? Since the whole anſwer to the Queſtion, is ſhort, and both parts of it, pronounced with one breath. By what certain mark may we know which part is Law, and which is Goſpel, if both be not Goſpel? Nay, if one part of the Anſwer direct them to the Law of Works and Old Covenant of Works, that by complying with its Terms, they may find Grace and Favour with God; Doth not the Prophet ſeem to ſeduce them from the only right way and means of obtaining God's Grace and Favour, to wit, by Faith in the *Meſſias* his Righteouſneſs; and to teach them *to truſt in, and not part with the Priviledges they had in the Old Covenant of Works*; and to ſeek Peace and Reconciliation with God, in part at leaſt, by their own Works of Righteouſneſs, or by complying with the Terms of the Law of Works? If the Prophets anſwer to their queſtion, What they ſhould do to be Reconciled unto God? Tell them, that they muſt comply with the Terms both of the Law of Works, and of the Goſpel of Grace: He doth in effect teach them to ſeek for Juſtification and Reconciliation both by the Old Legal, and by the New Goſpel-Covenant; that is, both by their own Righteouſneſs, and alſo by anothers Righteouſneſs, to wit, Chriſt's. And then who could well blame them, if they took his Advice, and followed his Direction which he gave them in the Name of the Lord? For avoiding of this inconvenience, I for my part do think that if part, then the whole Anſwer of the Prophet, in *ver.* 8. was Goſpel, and that he did but tell them what the Lord required of them by the Goſpel-Covenant to be done on their part, that they might obtain Juſtification and Salvation; to wit, firſt, (though it be laſt mentioned) that by Faith they ſhould walk humbly with their God, for obtaining Juſtification and Reconciliation. (2.) That from a Principle of Faith they ſhould do juſtly, and love Mercy, that they might declare their Thankfulneſs to God for his Grace and Favour to them through Chriſt, and alſo that they might be fitted, qualified, and prepared to receive more Grace, even the Grace of Eternal Life and Salvation for the only Satisfactory Meritorious Righteouſneſs and Sacrifice of the *Meſſias*. Thus I have proved by Divine Teſtimony out of the Old Teſtament, That the Goſpel-Covenant or Law of Grace in its old way of Adminiſtration, had Precepts belonging to it, and required Duty of the Confederate People of God. But it may be, ſome will ſay, That though that be true, yet the caſe is altered, and now the Goſpel-Covenant in its Evangelical form of Adminiſtration, hath not one Precept, and requires no Duty at all. My Anſwer is, (1.) That that cannot be; for though the Goſpel-Covenant hath changed and put off its accidental Form of Adminiſtration; yet it retains ſtill, and can never change its Eſſential Form, and that is, that it requires Faith in Chriſt in order to Juſtification, and ſincere Obedience to all God's Commandments (which are in force, and not Abrogated) in order to Glorification, and Conſummate Salvation (2.) I Anſwer, That it's Clear as the Light from the New Teſtament, That the Goſpel or Covenant of Grace now at this day hath Precepts, and requires Duty of Chriſtians, which is the thing that I am next to prove by Divine Teſtimony taken out of the Scriptures of the New Teſtament. And I begin with *Matth.* 11. v. 28, 29. 30.

Teſtimonies out the *New Teſtament.*

Come unto me all ye that labour and are heavy laden, and I will give you reſt. Take my Yoke upon you, and learn of me, for I am meek and lowly in heart; and ye ſhall find reſt unto your Souls. For my Yoke eaſie, and my Burden is light. In which words there is not only a Com-

a Command that all Diſtreſſed Souls believe, and by Faith come unto Chriſt the Son, unto whom the Father hath delivered all things; and an Encouraging Promiſe of Reſt to all that come, to all that ſincerely believe in Chriſt. But (2.) There is a Command laid upon Believers, to take upon them Chriſt's Yoke, and to learn Meekneſs and Humility of him; and what elſe is the meaning of that, but that the Lord will have Believers to obey his Precepts and imitate his Example? By Chriſt's Yoke and Burden cannot be meant any thing, but what includes his Precepts and Commandments. Now Chriſt's Precepts which are called his Yoke and his Burden, cannot poſſibly be the Precepts of the Law and Covenant of Works as ſuch, that is, Precepts requiring Perpetual, Perſonal, Sinleſs Obedience, as the Indiſpenſable Means and Condition of Life and Happyneſs. For (1.) Chriſt here ſpeaks not ſimply as God, but as the Son of God Incarnate, and as the Mediator between God and Men, the Mediator of the New Covenant; and as ſuch under that formal Conſideration, he lays upon no Man the Yoke and Burden of Perſonal, Perpetual, Sinleſs Obedience to the Precepts of the Old Law and Covenant of Works, as the indiſpenſably neceſſary Means and Condition of Life and Happyneſs. (2) The Yoke and Burden of Perſonal, perpetually Sinleſs Obedience to the Law of Works as the Condition of Life, is ſo far from being Light and Eaſie, that ever ſince the Fall of Man, it hath been intollerably heavy and impoſſible to be born by any of the ordinary Sons of *Adam*, by any *meer* Man. (3.) Chriſt here promiſes to all that come unto him, and take his Eaſie Yoke and Light Burden upon them, that he will give them Reſt, even Reſt to their Souls; which promiſe (*amongſt other things which it ſignifies*) doubtleſs implyes, That he will give their Souls Reſt and Eaſe from the moſt heavy galling Yoke and inſupportable Burden of Perſonal and *ever-ſinleſs* Obedience to the Precepts of the Law of Works, *as the Condition of Life*. Chriſt here promiſes unto Believers Reſt and Eaſe from *the Condemning Power*, *and Rigorous Exaction of the Law of Works*; and therefore he ſpeaks not here of that Fœderal Law and its Precepts, *as ſuch*; but of the Goſpel and its Precepts. His Eaſie Yoke and Light Burden, are the Precepts of the Goſpel-Covenant; that is, the Precepts of the Moral Law, as ſtript of their Old Covenant Legal Form, and taken into the Goſpel or New Covenant, and cloathed with its New Goſpel-Form; the Precepts of the Moral Law thus *Evangelized* together with the few poſitive Inſtitutions and Ordinances of the Goſpel, are Chriſt's Yoke and Burden; and a light Burden and eaſie Yoke they certainly are to True Believers and ſincere Lovers of the Lord Jeſus: They are ſo light and eaſie through Grace, that the Saints love them, and delight in them. As *David* ſaid, *Pſal.* 119. 35. make me to go in the Path of thy Commandments; for therein do I delight. And *ver.* 47. *I will delight my ſelf in thy Commandments, which I have loved.* The Goſpel then hath Precepts and Chriſt by the Goſpel-Covenant Commands Believers to take upon them his Eaſie Yoke and Light Burden, and to all that do ſo, he promiſes Reſt, even Reſt to their Souls. When *Salvian* of old had quoted this Text, he immediately ſubjoyned theſe words. [b] *The Lord then doth not call us to labour, but to Refreſhment for*

(b) *Non ergo nos ad laborem vocat Dominus ſed ad refectionem, quid namque a nobis exigit, quid præſtari ſibi a nobis jubet; niſi ſolam tantummodo fidem, caſtitatem, humilitatem ſobrietatem miſericordiam, Sanctitatem; quæ utique omnia non onerant nos, ſed ornant. Nec ſolùm hoc, ſed adeo vitam præſentem ornant, ut futuram plus ornare poſſint. O bonum, O pium, O Ineſtimabilis Miſericordiæ Dominum! qui ad hoc nobis in præſenti Religionis munera tribuit, ut ipſa in nobis poſtea quæ nunc dat munera muneretur.* Salvian *de* Gubern. *Dei.* lib. 7. p. 234, 235. Edit. Oxon. 1633.

what doth he require of us, what doth he Command to be done unto him or for him, but only Faith alone, Chaſtity, Humility, Sobriety, Mercy, Sanctity: All which do not burden, but beautifie and adorn us. And not only that, but they ſo much adorn the preſent Life, that they may the more Adorn the Life to come. O how good is the Lord, how gracious, how inceſtemably merciful! Who to this end now in this preſent Life gives unto us the gifts of Religion, that hereafter in the Life to come, he may reward in us theſe very gifts which now he confers upon us.] Thus that Ancient Father. Whereby it plainly appears that it was his Judgment that this Scripture ſpeaks of the Precepts of the Goſpel or Covenant of Grace, and not of the Precepts of the Law or Covenant of Works, as ſuch.

And the Aſſemblies Annotations on *Matth.* 11. 29. Take my Yoke upon you] *obeying my Commandments.* And on *ver.* 30. my Yoke is eaſie] *that which I command you, is good for you and eaſie.* In like manner the *Dutch* Annotations, on *Matth.* 11. 29. *Take my Yoke upon you.* [that is, *My Doctrine conſiſting as well in Commands as Promiſes.* See them on *ver.* 30. where they ſay that Chriſt's Burden is Light, becauſe Chriſt makes it Light. *Rom.* 8. 26. 1 *John* 5. 3, 4. and that it is ſaid to be Light, *in oppoſition to the Importable Yoke of the Law*, *Acts.* 15. 10 &c. And our laſt *Engliſh Annotations* on *Matth.* 11. 29. *Take my Yoke upon you*, [*Our Lord by this Precept lets us know, there can be no True Faith, without Obedience to the Commands of Chriſt. --And the reſt in the Text is not promiſed to either of them ſeverally, but to both joyntly*]

A Second Teſtimony to prove this, is that of our Saviour, *John* 13. 17. *If ye know theſe things, happy are ye if you do them.* In which words Chriſt Preached not the Law of Works, but the Goſpel of Grace to his Diſciples: For the Promiſe of Happyneſs is not made to Believers and ſinful Mens doing the Law of Works, but to their Evangelical Obedience unto the Precepts of the Goſpel or New Covenant. For, (1.) Conſider Chriſt here ſpeaks to ſinful Men, though Believers. (2.) He requires of them, the doing of thoſe things which he had taught them by his own Example As Love, Humility, Mutual Serviceableneſs. For here is a Conditional Promiſe, and in every Conditional Promiſe of God to Men, there is implyed a Precept to perform the Condition.

(3.) He promiſes them Happineſs if they do theſe things, although they were not without all Sin; which ſhews plainly, that it is not a Legal, but a Goſpel Promiſe. It is a Goſpel-Promiſe implying a Precept that requires Duty, and expreſly ſignifying the Lord's Will to give the Reward of happineſs to them who perform the Duty.

The like Promiſe we have before in *John* 8. 51. *Verily, verily, I ſay unto you, if a Man keep my ſaying, He ſhall never ſee Death.* This is not a Legal Promiſe, like that of the Firſt Covenant of Works, Repeated *Occonemocally* after the fall, [*If thou keep the Law, thou ſhalt live*;] But it is a Goſpel Promiſe which being Conditional, doth plainly imply a Precept requiring the Condition and Duty of keeping Chriſt's ſaying; upon which it is expreſly promiſed, that a Man ſhall never ſee Death, that is, ſhall never be puniſhed with Eternal Death. Indeed the Conditional Form of Words in which the Old Covenant of Works is repeated and propoſed to Sinful Men after the Fall, being *Oeconomical* in the Senſe before explained, it doth not imply a Precept of God intentionally obliging Men *now* to have no Sin at all, as the Duty and *Condition* of that Covenant; for they were Sinners already before that repetition of the form of the Old Covenant; and what hath been, implyes *now* a contradiction not to have been; and the Infinitely Wiſe, Juſt and Good God, never Commands any Man to do a thing which is impoſſible to be done by any power whatſoever, which is even impoſſible to be done by the help of his Spirit and Grace. But the Conditional Promiſe

miſe of our Saviour in *John* 8. 51. is of another Nature; it is not merely oeconomical, but real and intentional, really requiring the condition, and obliging Men to keep his ſaying, and intentionally promiſing unto all who do or ſhall keep his ſaying, that they ſhall never ſee Death. This plainly appears from the double aſſeveration wherewith our Saviour ſpoke the foreſaid Promiſe, ſaying, *Verily, verily, I ſay unto you, if a man keep my ſaying, he ſhall never ſee death.* Whence I conclude that the Goſpel is not without all Precepts; for here is implyed a Precept to keep Chriſts ſaying.

A Third Teſtimony we have in *Rom.* 10. 8, 9, 10. "That is the Word of Faith "which we preach, that if thou ſhalt confeſs with thy Mouth the Lord Jeſus, "and ſhalt believe in thy Heart that God hath raiſed him from the dead, thou "ſhalt be ſaved; for with the Heart Man believeth unto Righteouſneſs, and "with the Mouth confeſſion is made unto Salvation. Obſerve here,

(1) That by the Word of Faith is meant the Goſpel; which according to the *Dutch Annotations* on the place, is ſo called, becauſe by it *we are exhorted* and brought to Faith.

(2.) Obſerve that beſides Faith in the Heart, which is required unto Righteouſneſs and Juſtification, there is here required Confeſſion with the Mouth as neceſſary to the obtaining of conſummate Salvation. And by Confeſſion with the Mouth, is meant an outward Profeſſion of the inward Faith of the Heart, and living ſuitable to our holy Profeſſion. Hence Mr. *Mayo* in the laſt *Engliſh Annotations* on *Rom.* 10. 9. ſaith, [*There are but theſe two things which the Goſpel principally requires in order to our Salvation. The one is the Confeſſion of Chriſt with our Mouths, and that in ſpight of all Perſecution and Danger, to own him for our Lord, and for our Jeſus; and to declare that we are and will be ruled and ſaved by him, and by him only. The other is to believe in our Hearts that God hath raiſed him from the Dead*] Whence I conclude again, that the Goſpel is not without all Precepts; for it hath beſides the Precept of believing on Chriſt with the Heart, another Principal Precept of confeſſing him with the Mouth, that is, of living ſuitably to our Faith

A Fourth Teſtimony to prove that the Goſpel hath Precepts, we have in thoſe places of the New Teſtament, where ſome are commended for their obeying and being ſubject to the Goſpel; and others are blamed and threatned for their diſobeying the Goſpel.

(1.) We find that ſome are commended for obeying the Goſpel and being ſubject to it. Thus the believing *Romans* are commended for obeying the Goſpel; *Rom.* 6. 17. *God be thanked that ye have obeyed from the heart that form of doctrine which was delivered you. This form* of Doctrine is the Goſpel, as the *Dutch Annotation* on the place tells us, ſaying expreſly that the *Goſpel is a Doctrine of Godlineſs and Righteouſneſs.* And *Paul* gave God thanks for this, that the believing *Romans* had from the Heart obeyed it: Which they could never have done, if the Goſpel Doctrine had had no Precept requiring their Obedience. For (ſpeaking of a Doctrine) Precept and Obedience are relative, one to another; ſo that take away the Precept of a Doctrine, and you take away the poſſibility of Obedience to that Doctrine which hath no Precept. On the other hand, if we once grant that there is ſuch a thing as *Obedience* to the Doctrine of the Goſpel, we muſt by conſequence grant alſo that the Doctrine of the Goſpel hath ſome Precept which requires that Obedience, otherwiſe it can be no Obedience to that Doctrine. Again in 2 *Cor.* 9. 13. we read that the Saints glorified God for the believing *Corinthians* their profeſſed *ſubjection* unto the Goſpel of Chriſt. Now it is unconceivable how they could be ſubject to the Goſpel, if it had no preceptive

ceptive, commanding Authority over their Conſciences. For Subjection is relative unto, and preſuppoſes a ſuperiour commanding Authority in that whereunto there is Subjection. This common ſenſe teaches us. But ſo it is that the *Corinthians* were ſubject to the Goſpel; and therefore the Goſpel is not without all Precepts, but it had a preceptive commanding Authority over them, to which they were ſubject.

(2.) We find that others are blamed and threatned for not obeying the Goſpel. *Rom.* 10. 16. *They have not all obeyed the goſpel.* 1 *Pet.* 4. 17. *What ſhall the end be of them that obey not the Goſpel of God?* And 2 *Theſſ.* 1. 7, 8. *The Lord ſhall take vengeance on them that know not God, and obey not the Goſpel of our Lord Jeſus Chriſt.* But now according to the principle of the *Flacian* Sectaries, that the Goſpel hath no Precept, there could be no ſuch thing as diſobedience to the Goſpel: For where there *is no Goſpel Law or Precept*, there can be *no Tranſgreſſion againſt the Goſpel.* This one of the Brethren who was for that way, plainly ſaw, and granting the conſequence, declared it to the World in Print, that he and his Party *knew no Sins againſt the Goſpel.* And indeed if the Goſpel had no Precept, there could be no Sin againſt it. But the Apoſtles, *Paul* and *Peter*, tell us expreſly, that there is ſuch a thing as *not obeying the Goſpel*; and that perſons who obey it not, ſhall be ſeverely puniſhed for *their diſobedience.* And if ſo, then ſurely their *diſobeying* the Goſpel *is a Sin againſt the Goſpel*; whence it follows by neceſſary conſequence that the Goſpel hath ſome Precept, which was to be demonſtrated. And if it be ſaid, that the Moral Law commands Obedience to the Goſpel; I anſwer, be it ſo, that is ſo far from weakening that it rather ſtrengthens the Argument: For if it command Obedience to the Goſpel, then it commands Obedience to the Precept of the Goſpel; for without the Goſpels having ſome Precept, there might indeed be Obedience to the Law in other things; but there could be no Obedience to the Goſpel at all, nor could there be Obedience to the Law in that matter, becauſe upon that falſe ſuppoſition, the Law ſhould command a Chimerical impoſſibility; which is abſurd to affirm of the Juſt Law of the infinitely Wiſe God. Therefore from the Moral Law, its obliging us to obey the Goſpel, it neceſſarily follows that the Goſpel hath ſome Precept to be obeyed.

Danſons Confer. p. 18.

A Fifth Teſtimony we have in *Tit.* 2. 11, 12. where it is written that, *The grace of God that bringeth ſalvation, hath appeared unto all men, teaching us that denying ungodlineſs and worldly luſts, we ſhould live ſoberly, righteouſly and godly in this preſent world.* In this Scripture we are to obſerve two things: (1.) What is meant by the Grace of God which bringeth Salvation, and which hath appeared unto all Men, or which bringeth Salvation unto all Men, and hath appeared? And it is generally confeſſed to be objective Grace, or *the doctrine of Grace*, that is, *the Goſpel.* (2.) What is this Grace, this Doctrine of Grace, or Goſpel, ſaid to do? And that the expreſs words of the 12 *verſe*, tell us plainly to be this, that it teacheth us, *That denying ungodlineſs and worldly luſts, we ſhould live ſoberly, righteouſly and godly in this preſent World.* Now if the Goſpel teach us, that *we ſhould live* ſoberly, righteouſly, and godly, then it hath ſome Precept which makes it our Duty ſo to live: For to teach us that *we ſhould* live ſoberly, righteouſly, and godly, is plainly to lay an obligation on our Conſcience, and to make it our Duty ſo to live: eſpecially conſidering that this Goſpel is the Goſpel of God, and it is God who is infinitely ſuperiour to us, and hath a ſoveraign authority over us, who by the Goſpel teacheth us that *we ſhould live ſoberly, righteouſly and godly.* Gods teaching us that *we ſhould do* a thing, certainly obliges to do it; and therefore Gods teaching *us by the Goſpel, that we ſhould live* ſoberly, righteouſly

ouſly and godly, obliges us by the Goſpel ſo to live; and conſequently the Goſpel hath ſome *Precept whereby* God *obligeth* us to live ſoberly, righteouſly and godly in this preſent World.

Thus the Learned Divines who were Authorized by their Superiours in *Holland* to write the *Dutch Annotations* on the *Bible*, underſtood this Scripture, as appears from their *Annotation* on *Tit.* 1. 1. *The truth which is according to godlineſs*, [*That is, which is ſuch that it muſt not only be known, but alſo by exerciſing of true Godlineſs be put in practice, and which preſcribes and requires true Godlineſs, and ſtirs up and brings men thereunto.* 1 *Tim* 6 3.] compared with *Annotation* on *Tit.* 2. 11. *The grace of God which bringeth ſalvation*; that is, ſay they, [*The Doctrine of the Grace of God ſhewn us by Chriſt, and contained in the Goſpel.*] And then in their *Annotation* on the 12th Verſe, they tell us, [*That the ſaid Doctrine of Grace inſtructeth us that we ſhould live ſoberly, in reſpect of our ſelves, and juſtly, in reſpect of our Neighbour, and godly in reſpect of God.* And if any yet doubt whether thoſe Learned Annotators held that the Goſpel hath Precepts obliging us to Duty, let ſuch read their *Annotation* on *Rom.* 10. 6. where they expreſly mention *the Command of Faith, as a Command of the Goſpel, contradiſtinguiſhed from the Commands of the Law.* And again a little after, they ſay, " [If *Moſes* ſaid this of the Command-" ments of the Law, much more may the ſame be ſaid of the *Promiſes and Com-" mands of the Goſpel*, which are not only eaſie to be underſtood, as the Law is, " *but alſo are eaſie to obſerve by the power of Gods Spirit*, &c.] See alſo the laſt (called *Poole's*) *Annotations* on *Tit.* 2. 11, 12. where they tell us, " That *by the Grace* " *of God*, which brings Salvation, is *meant the Goſpel of our Lord Jeſus*, and that " where it cometh, *it directs all Men their Duties in their ſeveral ſtations*; and " teaches us that we *ſhould live* with reſpect to our ſelves, in a juſt government " of our Affections and Paſſions; and with reſpect to others, giving to every " one their due; and with reſpect to God, piouſly diſcharging the Duties, and " paying the homage we owe unto him, ſo long as we live in this World, where " we have Temptations to the contrary. Now if the Goſpel, as it is a Doctrine of Grace, direct us to our ſeveral Duties, and *teach us* that we *ſhould live* as aforeſaid, then undoubtedly it hath Precepts as well as Promiſes; for without ſome Precepts it cannot *direct our Duties*, and teach us that *we ſhould live* ſoberly, righteouſly and godly in this preſent World. I hope the R. Brother, with whom I have to do, will not flee to the Popiſh diſtinction between Precepts and Counſels, and then ſay, that the Goſpel teacheth us that *we ſhould live*, as is ſaid, *not by Precept* but by *Counſel*: For he hath himſelf ſtopt that paſſage into the Popiſh Camp, by what he hath publiſhed to the World in his Sermon on the Death of the Late Queen, where he thus writes; [*The greatneſs of God gives Authority to his Counſel. We readily hearken to thoſe who are above us; and every word which they ſpeak carries a weight in it, and is forcibly impreſſed on our minds. If a Friend adviſeth us to what we apprehend may be an advantage, we chearfully receive and follow his Counſel; but the direction of a Superiour is a Command, and adds the obligation of Duty to the conſideration of our own benefit. God then who is the greateſt above all, may very well guide all by his Counſel; and it is not more a Duty than a Priviledge, to obſerve the meaſures of his conduct.* Thus he. And by this he hath left no room for the diſtinction between the Lords Advice and Counſel on the one hand, and his Precept and Command on the other. So that if the Lords Goſpel direct and teach us our Duty by Advice and Counſel, it doth it alſo by Precept and Command; ſince the Lords Advice and Counſel ought to be unto us a Precept and Command.

Mr. Goodwins *Sermon on the Death of the Queen*, pa. 7, 8.

The

The Sixth and laſt Teſtimony out of the New Teſtament, which I ſhall alledge to this purpoſe at preſent, is in *Rev.* 14. 6, 7. where it is written, " [I ſaw " another Angel fly in the midſt of Heaven having the *Everlaſting Goſpel* to preach " unto them who dwell on the Earth, ——ſaying with a loud voice, fear God " and give glory to him, ——and worſhip him that made Heaven and Earth, " and the Sea, and the Fountains of Waters.] This Scripture I quoted in the *Apology*, on the Margent *pag.* 23. but the Anſwerer paſſed it over; but for all that it ſtands ſtill in the *Bible*, as a Witneſs againſt thoſe who ſay that the Goſpel hath no Precept: For it is evident from the words of the Text, that the Moral Law, the Firſt Commandment of it, and by conſequence the other Commandments of the Moral Law are taken into the Goſpel, ſo as that ſincere Evangelical Obedience to them is made one Article of the Goſpel Covenant, or Law of Grace, with reſpect to the obtaining poſſeſſion of Salvation conſummate in Heavenly Glory: For the Firſt Commandment of the Moral Law, obliges us to fear God and give glory to him; and to worſhip him who made the World; if then this firſt Command be not taken into the Goſpel-Covenant, and ſincere Obedience to it made one Article thereof, none could preach the Everlaſting Goſpel to the Inhabitants of the Earth; by ſaying, *Fear God and give glory to him, and worſhip him that made the heavens and the earth*, &c. But ſo it is that the Angel was repreſented in the Viſion to *John*, preaching the Everlaſting Goſpel, and ſaying with a loud voice, *Fear God, and give glory to him*, &c. Therefore that Command to *fear God, and give glory to him*, &c. is taken into the Goſpel, ſo as that ſincere Obedience to it is made one Article of the Goſpel Covenant: And then the Goſpel is preached in part, by ſaying, *Fear God, and give glory to him*, &c. This is the plain obvious ſenſe of the words, and they muſt be violently wreſted, to put another ſenſe upon them. The *Dutch* Annotators therefore faithfully gave the meaning of the words, when in their *Annotation* on *Rev.* 14. 7. they ſaid in theſe words, [*This is the firſt part of the Goſpels voice, whereby the worſhippers of the Beaſt are warned and exhorted to honour, fear and ſerve God only in Chriſt.*]

I might cite many other paſſages out of the New Teſtament and Old too, to prove that the Goſpel hath Precepts, and requires Duty of us; but theſe are ſufficient: And I am perſwaded that every ſincere lover and ſeeker of Truth, will or may eaſily find by the Divine Teſtimonies aforeſaid, taken out of the New Teſtament, that the Goſpel-Covenant in its new and moſt Evangelical form of adminiſtration, is not a meer abſolute promiſe without any Precept, but that as it hath Promiſes ſo it hath Precepts belonging to it, which require Duties of us, and of all to whom it is preached. Thus having finiſhed my firſt Proof from Divine Teſtimony, I paſs to my ſecond Proof from Humane Teſtimony. And before I proceed any further, I deſire it may be remembered that I do not argue from Humane Teſtimony, to confirm and ſtrengthen my Argument from Divine Teſtimony, or to prove any other thing than matter of fact; to wit, that I and my Reverend Brethren are not Innovators, nor ſingular in our interpretation of the Holy Scriptures, and in our belief that according to the Scripture, the Goſpel hath Precepts which require Duty; ſince long before we were born, other Holy Men and Eminent Miniſters of Chriſt, and bright ſhining Lights in Chriſts Church, have interpreted the Scripture as to this matter, juſt as we do; and have believed according to Scripture, what we believe at this day, That the Goſpel hath Precepts, and doth oblige us to Duties. This being premiſed to prevent miſunderſtanding of us, I come to produce my Humane Witneſſes which I divide into two ranks or claſſes. The (1.) of Antient Doctors of the Church.

The

The (2) of Modern Divines. And I begin with Antient Fathers and Doctors of the Church; and because I would be brief I shall cite but few, and yet I shall bring as many of them as may suffice to prove the matter of fact in question.

Testimonies of Antient Fathers.

My first Witness is *Justin Martyr*, who in his Dialogue with *Trypho* the *Jew*, calls the New Testament or Covenant, (as we Christians have it in its last, and excellentest form of administration), (c) ἔνταλμα, *a Commandment*, whereby he plainly declares that he believed the New Covenant hath Precepts, and that it is not a meer absolute Promise which requireth nothing of us at all. Again, afterwards in the same Dialogue, he calls the New Testament or Gospel-Covenant, (c) πρόσταγμα, *a Mandate or Precept*, for the same Reason because it hath Precepts that require Duty. And then two pages after, he saith, that *we are called, and we are the true Children of God*, (c) *who keep the Commandments of Christ*. I suppose it will be objected that *Justin Martyr* in *pag.* 351. sayes, that Christ is the Testament or Covenant of God. And in *pag.* 228. he sayes, *That Christ is given the eternal and last Law unto us, and the sure Testament or Covenant, after which there is neither Law, nor Precept, nor Commandment.* I answer, It is true he doth say so; but then it is as true, that his speech is not and cannot be proper, but figurative. It is only by a Figure of Speech that *Justin* calls Christ by the name of Covenant or Testament, and therein he doth but follow the Prophet *Isaiah*, and also quotes the 42. 6. and 49. 8. of *Isaiah*, where it is written, *I the Lord will give thee (Christ) for a Covenant of the people.* Look then how the words of *Isaiah* are to be understood, and the same way are the words of *Justin* to be understood. Now for understanding the words of *Isaiah*, let them who please consult the *Dutch Annotations* on *Isa.* 42. 6. *And I will give thee for a covenant of the people*; [*that is, for a Mediatour of the Covenant*, &c.] And *Pools Annotations* on *Isa.* 42. 6. *I will give thee for a covenant of the people*, [*To be the Angel of the Covenant, as Christ is called*, Mal. 3. 1. *or the Mediatour in and by whom my Covenant of Grace is made and confirmed with mankind.*]

Justin ibid. p. 351.

And the same *Pool* on *Isa.* 49. 8. sayes, that to be given for a Covenant of the people, is, *To be the Mediatour and Surety of that Covenant which is made between God and them; as Christ is called*, Heb. 7. 22. *and* 8. 6. *to renew and confirm the Covenant which the Messiah is said to do*, (Dan. 9. 27.) *by his own Blood, by which God and Men are reconciled and united one to another; and therefore he may well be called the Covenant, by a known Metonymy, which is very usual in such cases.*] Thus the Learned *Pool*. And by this we may learn how to understand *Justin*, when he calls Christ the *New Law* and *Covenant*, to wit, that by a Metonymy he calls him the *New Law* and *Covenant*, because he is the Mediatour and Surety of it, he is the Ratifier and Confirmer of it, he is the Angel or Messenger of it. He is not the Covenant then in propriety of speech, that is *a figment as ridiculous and contradictious as Transubstantiation*, but he is the Covenant by a Figure called Metonymy: And that *Justin* so meant is plain; because when he speaks properly without a Figure, he calls Christ (c) the *New Lawgiver*, as was shewed in the *Apology*, *pag.* 24. and calls the Covenant *his Law and Covenant*; and so manifestly distinguishes the Law and Covenant from him. It is therefore the New Covenant it self which *Justin properly* calls the *New Law*, the *Mandate*, the *Precept*, and says that (d) *after the said Covenant, there is no Law nor Precept, nor Commandment.* By which words he gives us plainly to understand that the Gospel-Covenant or

(c) Justin. Martyr, *Dialog cum* Tryphone, *Edit.* Paris 1633. *p.* 292. (c) Justin. Martyr, *ibid. p.* 351. (c) Οἱ τὰς ἐντολὰς τοῦ Χριστοῦ φυλάσσοντες (c) Justin. *ibid pag.* 229, 231. & *passim.* (d) Μεθ' ἣν οὐ νόμος, οὐ πρόσταγμα οὐκ ἐντολή. Justin. Mart. *ibid. pag.* 228.

Teſtament is the *laſt Law, Precept and Commandment*, after which God gives no other to the Sons of Men. Much more I could alledge out of *Juſtin Martyr*, to prove that he believed that the New Covenant or Law of Grace hath Precepts and requires Duties: But that may be done another time, as I ſee occaſion. At preſent I need not deſire any more of my firſt Witneſs.

My ſecond Witneſs is *Irenæus*, who ſaith, (e) [*The Lord is the Maſter of the Family, who rules all his Fathers houſe, giving indeed to the Servants, and thoſe who are yet undiſciplined, a Law fit for them; but to them who are free and juſtified by Faith, he gives ſuitable Precepts, and to the Children makes known their Inheritance.*] Here *Irenæus* diſtinguiſhes between the unconverted and the Law they are under on the one hand; and the converted, juſtified and adopted, and the Precepts they are under on the other? And gives to underſtand that the unconverted are yet under the Law of Works, which rigorouſly exacts Duty and Service of them, and condemns them for every Sin they commit; but that the converted, juſtified and adopted, are not under the *rigorous exaction and condemning power of the Law of Works*, but they are *under the Law of Grace*, they are actually in a Covenant of Reconciliation with God, which doth indeed *preſcribe Duty* to them, but not to be juſtified *by and for their Duties* of Obedience, (for they are juſtified by Faith in Chriſt,) but to be the way for them to walk in, and the means to qualifie and prepare them for the poſſeſſion of the Inheritance which by their Juſtification and Adoption they have a right unto, and which in the way of holy Obedience to the Preceptive part of the Covenant, he aſſures them of by the Promiſes of the Goſpel. That this is his meaning appears from his words aforeſaid, and from what follows in the ſame Chapter concerning the two Covenants. Or his words may refer to the Jews and their Law on the one hand, and to the Chriſtians with their New Law of Grace on the other. Again in another Chapter of the ſame Book, he writes thus; (f) [*Seeing the Precepts of a perfect Life are the ſame in both Teſtaments, they ſhew that the ſame God* [*is the Author of both the Teſtaments*], *who hath indeed preſcribed particular Precepts, ſuitable to both the Covenants; but the more eminent and principal Precepts without which a Man cannot be ſaved, are the ſame in both Teſtaments or Covenants.*] Here are ſeveral things to be obſerved for underſtanding this paſſage of *Irenæus*, which though in the Tranſlation which we have, it be not elegantly expreſſed, yet it bears a good and uſeful ſenſe. (1.) Then obſerve, That according to *Irenæus*, the Precepts of the Moral Natural Law are common to both Covenants, the Old and the New. (2.) That he calls the two Teſtaments or Covenants, *Precepts*, and therefore I tranſlate, [*particularia præcepta apta utriſque Præceptis*] *particular Precepts ſuitable to both the Covenants*; and to tranſlate them otherwiſe would render them unintelligible. Now there can be no Reaſon given why he calls the two Covenants, *Precepts*, but becauſe they both have Precepts and require Duties. (3.) Obſerve that he ſayes, God preſcribed particular Precepts ſuitable to both Covenants, and theſe can be no other than Gods poſitive Laws which pertained to the Legal Adminiſtration of the Covenant, and are now abrogated; and the poſitive inſtitutions of the Goſpel, which pertain to the Evangelical Adminiſtration of the Covenant, and are now in force. Obſerve (4.) that according to him, without the obſervance of the more eminent and principal Precepts, that is, the Precepts of Faith and Repentance, and of the

(e) *Pater familias Dominus eſt, qui univerſæ domui Paternæ dominatur, ſervis quidem & adhuc indiſciplinatis condignam tradens Legem; liberis autem & fide juſtificatis, congruentia dans Præcepta Filiis adaperiens ſuam hæreditatem.* Iren. adverſ. hæreſ. lib 4. c. 21.

(f) *Conſummatæ Vitæ Præcepta in utroque Teſtamento, cum ſint eadem, eundem oſtenderunt Deum, qui particularia quidem Præcepta, apta utriſq; Præceptis, ſed eminentiora & ſumma, ſine quibus ſalvari non poteſt, in utroque eadem ſuaſit.* Iren. adverſ. hæreſes, lib. 4. cap. 22.

Moral

Moral Natural Law, a Man cannot be ſaved &c. Which is true of Men at age; for according to their Time and Talents, after their Converſion and Juſtification, it is neceſſary that they perform ſincere Obedience to the Moral Law in order to their obtaining poſſeſſion of Eternal Salvation: *For without holineſs no man ſhall ſee the Lord*, Heb. 12. 14. Hence in another Chapter of the ſame Book, he ſays, (g) [*God needed not Mans love, but Man wanted the Glory which is from God, which he could no way attain unto, but by that Obedience which is towards God.*] He means that Man cannot obtain Eternal Glory in Heaven, but by Obedience Evangelical, not as the procuring meriting cauſe of Glory, but only as the means to be uſed on our part, and the condition to be performed by us, to qualifie us for Glory, to be given us according to promiſe freely for Chriſts ſake; and as a teſtimony of our gratitude to God in Chriſt for our Redemption and Salvation. This is manifeſt from what he writes in the 28th Chapter of the ſame 4th Book; and in the 47th Chapter, where he ſays expreſly that the (h) *Lords Death is the Salvation of thoſe that believe in him*; and yet both there and elſewhere he maintains that we are obliged to obſerve the Precepts of Chriſt in the Goſpel in order to our obtaining Life and Salvation. Yea in the 27th Chapter of that Book he ſays that now under the Goſpel Covenant, (i) [*It was neceſſary that the Decrees or Statutes of Liberty* (i. e. which appertain to the Doctrine of Grace and Redemption), *ſhould be ſuperextended*, (i. e. ſhould be enlarged above what they were before) *and that the ſubjection which is to the King ſhould be increaſed, that Man by reſiſting and drawing back may not be found unworthy of, and unthankful to him who redeemed him*] In a word, *Irenæus* goes further in this matter of the Goſpels having Precepts that require Duty, than I am willing to follow him; ſo certain it is, that he held that the Goſpel hath Precepts which require Duties; and that it is not a meer abſolute promiſe, or bare narrative that requires nothing of us at all. I do not think that in *Irenæus* time there can any be found that were of this abſurd Opinion, except the vile *Gnoſticks*, whoſe practice was very agreeable to ſuch a Principle, that the Goſpel requires no Duty; and for the Law, it can do a Man no hurt, if he be once a true Believer, how looſely ſoever he live, as Libertines think.

My third Witneſs is *Cyprian*, who ſays, (k) [*That Chriſt appeared, and made himſelf known to his Apoſtles after his Reſurrection, and ſtay'd with them Forty days, that they might be inſtructed by him, and learn of him Vital Precepts which they might teach — and that the Diſciples being diſperſed throughout the World, by the order not of a* [meer] *Maſter, but of God, they gave forth Precepts unto Men for their Salvation*: Thus *Cyprian*. Now by thoſe Vital Precepts (of which he ſpeaks,) which lead Men to Salvation, cannot be meant the Precepts of the Old Law and Covenant of Works, *as ſuch*, for they are not *Vital*, but rather *Mortal* to Sinful Men: It is indeed through Mens own fault, that they are not Vital, but Mortal to them; but however, yet it is true that they are Mortal and not Vital: They are a killing Letter, 2 *Cor.* 3. 6. They muſt then be the Precepts of the Goſpel and Law of Grace; which though for the moſt part, they are materially the ſame with, yet they formally differ from the Precepts of the Old Covenant and Law of Works; for as they are the

(g) *Non indigebat Deus dilectione Hominis, decorat autem Hominem Gloria Dei, quam nullo modo poterat percipere, niſi per eam obſequentiam quæ eſt erga Deum.* Idem ibid. lib. 4. cap. 31. (h) *Mors Domini eſt Salvatio eorum qui credunt in eum.* Iren. lib. 4. cap. 47. (i) *Neceſſe fuit ſuperextendi decreta libertatis, & augeri ſubjectionem quæ eſt erga regem ut non retrorſus quis venitens indignus appareat ei qui ſe liberaverit.* Iren. l. 4. c. 27. (k) *Ut de eo ad vitalia Præcepta inſtrui poſſent, & diſcerent quæ docerent.* —— *per Orbem vero Diſcipuli, non Magiſtro, ſed Deo nuncante diffuſi, Præcepta in ſalutem dare, &c* Cyprian. lib. de Idolorum vanitate. Edit. Oxon. cum Minuti Felicis Octavio, An. 1678.

Precepts of the New Covenant and Law of Grace, they come under a New Form and Sanction, and *become Vital* and *Saving* both by the *Ordination* of God in Chriſt, and alſo by *the Grace of the Spirit* promiſed in the New Law or Covenant of Grace.

My Fourth Witneſs is *Ambroſe*, who on the 119. *Pſal. ver.*156. ſaith, *(l)* [*The Goſpel is not only a Doctrine of Faith, but it is alſo an Authoritative Inſtruction or Law of Manners, and a glaſs of juſt Converſation.*] And again, in the Commentary on the Epiſtle to the *Romans chap* 3. *ver.* laſt, he, or *Hil. Diac.* writes thus, [m] *And becauſe the Law of* Moſes *ceaſing, God was to give better Precepts*, Jeremiah *the Prophet ſung, ſaying, Behold the days ſhall come, ſaith the Lord, that I will make a New Covenant with the Houſe of Iſrael*, &c. *that it with thoſe who received Chriſt when he came, according to promiſe.* Now theſe *better Precepts* which *Ambroſe* or *Hilary* ſaith God was to give, when the *Levitical* Law was to be Abrogated, were no other in his Opinion, than the Precepts of the New Covenant and Law of Grace, as manifeſtly appears by his proving his Aſſertion, out of *Jerem.* 31. 31. where the Lord foretold his making of a New Covenant with the Houſe of *Iſrael, &c.* And that Authour might well call them *better Precepts*, both in reſpect of their perſpicuity, as more fully and clearly explained by Chriſt, and alſo in reſpect of their Efficacy, as accompanyed with a greater meaſure of the Grace of the Holy Spirit. *Jer.*31.33 with *Heb.*8.9,10. He might likewiſe ſo call them with reſpect to the poſitive Inſtitutions of the Goſpel.

My Fifth Witneſs is *Chryſoſtom*, who ſaith that *(n)* [*One of the Capital Fundamental Points of our Religion, in which our Life conſiſts, and which comprehend the Sum of our Preaching, ----is that Chriſt gave to his Church ſaving Precepts.*] "He is diſcourſing there of the Harmony of the Four Evangeliſts, and after what he had ſaid of that matter, he ſubjoyns a Requeſt, *that we would diligently conſider and obſerve that in the Capital Points of our Chriſtian Religion, wherein the Life of our Souls conſiſts*, and which comprehend the Sum of Miniſters Preaching, there is not the leaſt diſagreement amongſt the four Evangeliſts: And then to the queſtion, Which are thoſe Capital, Eſſential Points of our Religion? He Anſwers, That they are theſe following; to wit, That God was Incarnate, that he wrought Miracles, that he was Crucified, that he was Buryed, that he roſe again from the Dead, that he aſcended into Heaven, that he will judge the World; that *he gave Saving Precepts*, that he did not introduce a Law contrary to the Old Teſtament, That he is the Son, that he is the only begotten Son, that he is the true genuine Son, that he is of the ſame Eſſence with the Father, and as many points as there are of the like nature; and then he aſſerts that in all theſe Points there is the greateſt Harmony and Agreement of the Four Evangeliſts. By this we ſee that *Chryſoſtom* held it to be a Capital Fundamental Article of the Chriſtian Religion that Chriſt hath given *Saving Precepts to* his Church, and conſequently that the Goſpel-Covenant hath Precepts. For the Precepts of the Firſt Old Covenant and Law of Works *as ſuch*, cannot *now* be *ſaving* to Sinners, ſuch as all Men are; therefore the Precepts which *are now ſaving* to Mens Souls muſt be the Precepts of the Goſpel-Covenant or Law of *Grace*, which as we Chriſtians have it, is not contrary to it ſelf

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(l) *Evangelium non ſolum fidei Doctrina, ſed etiam eſt morum Magiſterium & ſpeculum juſtæ converſationis.* Amb. Serm. 20. in Pſ. 118. alias 119. Edit. Pariſ. 1614. Col. 1068.

(m) *Et quia lege* Moyſi *ceſſante, meliora præcepta daturus erat Deus*, Jeremiah *Propheta cecinit dicens, ecce dies venient, dicit Dominus, & conſummabo Domini* Iſrael, &c. *His utique qui venientem Chriſtum ex promiſſione receperunt*, &c. *Idem* Ambroſ. *vel potius* Hil. Diaconus Comment. in Epiſt. ad Rom. ad verſum ult. cap. 3.

(n) Ἐν τῇ παραλήψει τῆς εὐνίχυτου ἡμῶν τῆς ζωῆς, καὶ τὸ κήρυγμα συγκεφαλαίωσιν, ---- ἐν ταύτῃ συνελόντι ἐστιν. Chryſoſt. Homil. 1. in Cap. 1. Matth. ex Edit. Commel. An. 1617.

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as it obtained in the Church, before the coming of Chriſt; for it always had Saving Precepts, and as we heard before out of *Ireneus*, the Principal Precepts were the ſame under the Old Legal which they are now under the New Evangelical Adminiſtration of the Covenant of Life: And yet we muſt not think that the Precepts of the Goſpel are ſaving, becauſe we are Juſtifyed by and for Obedience to them, for as *Chryſoſtom* obſerves, on *Rom.* 3. 27, 28. *The Lord Juſtifies Men*; (o) *not at all needing Works, but requiring Faith only.* The Lords Goſpel-Precept then requires Faith, and only Faith as the Inſtrumental means or Receptive Applicative Condition of our Juſtification; But our obſervance of the other Goſpel-Precepts is required to other Goſpel-ends and purpoſes; and the Precepts themſelves are Saving as they are taken into the Goſpel Covenant, and as Sincere Obedience to them through Grace, prepares and diſpoſes us for the full enjoyment of Eternal Life and Glory according to the Promiſes of the Goſpel. I might be large in demonſtrating that *Chryſoſtom* is for Goſpel Precepts, and a New Law of Grace which hath both Precepts and Promiſes: And indeed he ſometimes carryes the matter further, than I can approve of. But however, he is Orthodox in the thing under preſent conſideration, that the Goſpel-Covenant or Law of Grace hath Saving Precepts: This is ſo certain and evident, that no ſincere honeſt Man, who reads and underſtands but his Homilies on *Matthew*, can fairly, or I think, will deny it. It is adviſeable that we all conſider well what we do, either in affirming or denying plain matters of Fact.

My Sixth Witneſs is the Famous *Auguſtin*, the great Defender of the Freeneſs of God's Grace in Mans Juſtification and Salvation, againſt all Merit-Mongers, who in one of his Epiſtles writes thus, (p) *Therefore from the beginning of Mankind whoſoever believed in Chriſt, and did in ſome meaſure know him, and lived Piouſly and Juſtly according to his Precepts, whenſoever, and whereſoever they lived, without all doubt they were ſaved by him.* Here *Auguſtin* ſpeaks of Chriſt not ſimply as God, but as Mediator of the Goſpel-Covenant, and ſo his Precepts which they who believed in him, obſerved and were ſaved, muſt be the Precepts of that Covenant of which he is the Mediator and Surety; for they could not be *formally* the Precepts of the firſt Legal Covenant of Works. And that this was *Auguſtins* mind doth yet more clearly appear by what he writes elſewhere. (q) *But when a Man prevaricates alſo againſt the Precepts of the Goſpel, he ſtinks like one who hath been four days dead; yet muſt we not deſpair of him, becauſe of the Grace of Chriſt, who cryed with a loud voice, and ſaid,* Lazarus *come forth.*] In theſe words as they refer to what went before, he manifeſtly ſhows that in his judgment, the Goſpel hath its Precepts. For he had ſpoken of the Law given to *Adam* in Paradice, of the Natural Law of Reaſon in all Mankind, and of the Law of *Moſes* given to the People of *Iſrael*; and then in the words here quoted, he ſpeaks of the Precepts of the Goſpel as formally diſtinct from the Precepts of the former Laws. And this is conſentaneous to what he writes in his Book of Faith and Works. (r) [*This* (ſaith he) *is to preach the Goſpel of Chriſt, not only to tell People what things are to be believed concerning Chriſt; but alſo what things are to be obſerved and done by him who becomes a Member of, and enters into Union and Communion with the Body of Chriſt.*

My Seventh Witneſs is *Jerome*, who *at once* teſtifyes that in his Judgment the Goſpel hath

(o) Chryſoſt. Homil. 7. in Cap. 3. Epiſt. ad Romanos. οὐ νῦν ἔργων δεῖται, ἀλλὰ πίστεως ψιλῆς μόνον. (p) *Itaque ab Exordio generis humani, quicunque in eum crediderunt, eumque utcunque intellexerunt, & ſecundum ejus præcepta piè & juſtè vixerunt, quando libet & ubi libet fuerint, per eum procul dubio Salvi facti ſunt.* Auguſt. Epiſt. 49 *Deo gratias.* Oper. Tom. 2.

(q) *Cum verò etiam Evangelica præcepta homo prævaricatur, velut quatriduanus mortuus putet ſe. Nec de illo tamen deſperandum eſt propter ejus gratiam, qui non lentè dixit, ſed magnâ voce clamavit.* Lazare *veni foràs.* Auguſt. Epiſt. 89. Hilario. Oper. Tom. 3.

(r) *Hoc eſt Evangelizare Chriſtum, non tantùm dicere quæ credenda ſunt dè Chriſto, ſed etiam quæ obſervanda ei, qui accedit ad Compagem Corporis Chriſti.* Auguſt. de Fide & Operibus, Cap. 9. Oper. Tom. 4.

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both Precepts and Threatnings. His words are (r) *As Christ Jesus redeemed us from the Curse of the Law, being made a Curse for us. So he hath also delivered us from the Curse of the Gospel, which is decreed or appointed for those, who do not observe its Precepts; Having been himself made a Curse for us.*] Thus *Jerome*, by which words, it is most manifest that he holds that the *Gospel*, as *distinct from*, and *opposite to the Law*, hath both its *own proper Precepts, and also its own proper threatnings.*

My Eighth and last Witness is *Primasius*, a Learned Father, of the Sixth Century, and a Disciple of *Augustins* in *Africa*. [(r) *It is demanded whether he be not Cursed, who keeps not the Precepts of the Gospel? Even our Saviour himself hath taught that they are Cursed who despise the Precepts of the Gospel. Saying, Depart from me ye Cursed into Everlasting Fire.*] Thus *Primasius*. And he also speaks of the Gospel *as distinct* from the Law, and yet affirms that the *Gospel so considered* hath Precepts, and that they are Cursed who despise its Precepts. I might bring many others of the Ancients to Witness for us that the Gospel hath Precepts, and is not a mere Absolute Promise, which requires nothing of us at all: But these shall suffice at present. And so from the Ancient Doctors, I pass to the Modern Divines, who flourished since the Reformation. And I shall begin with *Theodore Bibliander*, Famous among the Reformed Divines in *Switzerland*, and one of the Authours of the *Tigurin* Translation of the Bible. Thus then he writes, [(s) *Whatsoever* Democracy, Aristocracy, *or* Monarchy *is obedient to Christ the King of Kings, and Lord of Lords, and is governed by his most Holy Laws, shall justly be accounted a Christian Politie or Commonwealth, but that which rejects the Laws of Christ, whether it bear the Name of a Christian Polity, or openly oppose the Name of Christ, we shall account it to be Antichristian. That Commonwealth shall be Christian, and dear to God, and therefore happy and blest whose Magistrates duely obey the Laws of Christ, and whose People order their Lives according to the Prescript of the Christian Doctrine, and with a ready mind obey the Magistrate, not as serving Men but Christ, in all things which are not contrary to the Laws of Christ.* And that he speaks of Christ not simply as God, but as Mediatour between God and Man, and Surety of the Gospel-Covenant, and consequently that he speaks also of his Laws, not meerly as Laws of God, but Laws of the Lord Mediator, and Surety of the Gospel-Covenant is evident by what follows. (t) *Christ is the faithful* Eliakim, (Esa. 22.) *whom God the Father hath trusted with, and on his Shoulder hath laid, the Key of the House of* David, *and hath fastned him in a sure place, that he may be for a Glorious Throne to his Fathers House. The same Christ is the Supreme Judge, unto whom the Father hath given all Power and all Judgment, so that he himself judges no Man. Whose Law the Isles expected, and have received what they expected. Concerning whose Laws it will not be alien from our purpose, to transcribe here some things out of the Ninth Book of a Work of* Theodoret, *which he Entitled, Concerning the curing of the Affections* [*and Prejudices*] *of the* Greeks *or* Heathens. *For thus that most Learned Bishop writes.* [*Those our Fishermen and Publicans, and that our Tent-Maker brought the Gospel-Law into all Nations*, &c.] By this and more which he hath there to this purpose, it is most evident, that *Bibliander* there speaks of Christ not simply as God, but as Mediatorial King and Judge, and as such a King and Judge, giving and executing Laws; which could be no other but the Laws of the New Covenant, or Gospel; and so *Theodoret* calls them.

Testimonies of Modern Divines.

Ursin's *Sum of Christian Religion in* English, *Printed at* London, An. 1645 pag. 2. Ibid. pag. 126. & p. 125, 127.

My Second Witness is the Famous and Learned *Zach. Ursinus* mentioned before. His words are, "[The Law promiseth Life with Condition of perfect Obedience, the *Gospel* promiseth the same Life *on condition* of our stedfast *Faith in* Christ, and the inchoation or beginning of New *Obedience* unto God.] Again, [*The Old and New Covenant*, (*i.e.* the same Covenant of Grace in its Old and New manner of Administration) *agree in this, that in both, God requires of Men Faith and Obedience. Walk before me, and be thou perfect*, Gen. 17. 1. *And repent and believe the Gospel*, Mark 1. 15.] And again *They differ* (7.) *In their Bond or manner of Binding; The Old Covenant bound them to the*

(r) *Quomodo Christus Jesus ex maledicto nos legis liberavit, factus pro nobis maledictum: Ita de maledicto quoque Evangelii, quod statutum est super eos, qui ejus præcepta non fecerint, eruit nos: Factus pro nobis ipse maledictum.* Hieronymus lib. 2. Comment in Epist. ad Gal. cap. 3. v. 13.

(r) *Quæritur utrum non sit maledictus, qui Evangelica præcepta non servat? Eos qui Evangelii præcepta contemnunt, maledictos esse, & Salvator edocuit dicens, discedite à me maledicti in ignem æternum.* Primasius Uticensis Comment. in Epist. ad Gal. Cap. 3. v. 13.

(s) Theodor. Bibliand. *in Relatione Fideli ad omnium Ordinum Reipublicæ Christianæ Principes viros populumque Christ. &c.* Basiliæ. An. 1545. pag. 185, 186. (t) Ibid. 196, 197. sincere

(sincere) *Obedience of the whole* Mosaical *Law, Moral, Ceremonial, and Civil: The New bindeth us only to the Moral, or Spiritual Law, and to the use of the Sacraments.* And a little after he saith, [*The New Testament or Covenant is for the most part, taken for the Gospel.*] This is one of the Reformed Divines whom Mr. *Goodwin* quotes against me: But let any Man read and consider what I have quoted here out of *Ursin*, and what follows in *pag.* 131. of which I quoted some part before; and I dare refer it to his own Conscience (if he have any) whether *Ursin* be of that Opinion, that the Gospel hath no Precepts, but is a meer Absolute Promise, or Narrative which requires no Duty of us at all? Nay I appeal to the Conscience of my Brethren, whether *Ursin* was not so far from being of that Opinion, that on the contrary he says, it was the Opinion of the *Flacian Sectaries* which he zealously refutes, as is manifest from what I cited out of him before, and from what he says more, in the same place. ibid. p. 131.

My Third Witness is *Polanus*, who writes thus, [(u) *The Covenant of Grace is that, wherein God promiseth to us, that he will be our God freely for Christ's sake: And we again are obliged to be his People. The Heads or Articles of it, are two: One on Gods part, the other on our part. On God's part it is a Free Promise, whereby God promiseth to us to be our God, &c. The other Head or Article of the Covenant it is an Obligation on our part, whereby God hath bound us to himself to be his People. To be the People of God, is to walk before God with Integrity,* Gen. 17. 1. *Or to live under the Eyes of God, as becometh good Children, which is done by a lively Faith in God and observance of his Law.*] Thus *Polanus*, whereby it manifestly appears that he believed, as we do, that the Gospel or Covenant of Grace hath Precepts, and requires Duty.

My fourth Witness is *Melancthon*, who long before *Polanus*, taught this Doctrine, that the Moral Law is so grafted into the Gospel-Covenant or Law of Grace, that sincere Obedience to it is made one Article of the Gospel Covenant. His words are, (x) [*As in many parts of nature there are proposed admirable images, or representations of great things; so there is a wonderful friendship in nature, and as it were a mutual Covenant between the Olive and Vinetree: For if the Vine be grafted into the Olivetree, it not only remains safe and lives; but it also receives new strength, and brings forth both Grapes and Olives, or Grapes which have the savour and taste both of Grapes and Olives. It is an illustrious or clear image and representation. The Doctrine of the Law being ingrafted into the Olivetree, that is into the Gospel, it becomes milder: For so it is that then Obedience is begun, and pleaseth God, when it is ingrafted into the Gospel.* Thus *Melancthon* shews by an elegant similitude how the Moral Law is taken into the Gospel-Covenant, whereby it is otherwise modified than it was, as it pertained to the first Covenant of Works, and comes under a new form and sanction; by which means our Obedience to the Moral Law, is accepted as pleasing to God through Christ, if it be sincere tho' it be imperfect. Let those who have the Book see what *Christopher Pezelius* saith upon this. I will quote a few of his words; (y) [*The Law of it self knows nothing either of the merit, or efficacy of the Son of God, and of the benefits of the Holy Spirit, which by Christ is poured out into the hearts of Believers. Nothing therefore doth it expresly teach of the help by which, and of the way how good works are wrought in us. Moreover the Law doth always and immutably require perfect Obedience of all without discrimination, regenerate and unregenerate, and* [*of it self*] *immutably damns all that have not that perfect Obedience. But the Gospel not only promiseth us help, but as for the regenerate, with respect to them,*

(u) *Fœdus gratiæ, est in quo Deus nobis promittit se fore Deum nostrum gratis propter Christum: Nos verò vicissim obligati sumus, ut Dei populus simus.* (20.) *Capita* (*sive Articuli*) *ejus duo sunt; unum ex parte Dei: Alterum, ex nostra parte.* (21.) *Ex parte Dei est gratuita promissio qua Deus nobis pollicetur, se Deum nostrum fore, &c.* —(28.) *Alterum caput fœderis est ex nostra parte obligatio, qua Deus nos sibi obstrinxit,* ut ipsi populus simus. (29.) Dei populum esse, *est ambulare coram Deo cum integritate* Gen 17. 1. *seu vivere sub oculis Dei, ut bonos liberos decet.* (30.) *Quod sit viva in Deum fide & obedientiâ legis, &c.* —Amand. Polan. Syllog. Thes. Theolog. *contra* Bellarm. Part. 2. *De Fœdere inter Deum & homines.* Thes. 19, 20, 21, 28, 29, 30. pag. 174, 175, 176.

(x) *Ut in multis Naturæ partibus admirandæ imagines magnarum rerum sunt propositæ: Sic mirifica est amicitia in naturâ, & quasi mutuum fœdus inter oleam & vitem. Non solum incolumis manet vitis, si inseratur oleæ, sed etiam novas vires accipit, & tum uvas, tum olivas gignit, seu uvas, pariter uvarum & olivarum saporem referentes. Imago illustris est. Oleæ, id est, Evangelio insita Legis doctrina fit mitior: Sic enim demum & inchoatur obedientia, & placet Deo cum Evangelio insita est.* Phil. Melanct. in orat. de sympath. Tom. 4. declam. 210.

it mitigates the ſeverity of the Law with this ſweet temper and moderation, that as the perſon is freely received into favour for Chriſts ſake, ſo the begun Obedience, though imperfect and polluted, yet is pleaſing to God in perſons reconciled through Faith, for the Mediators ſake. This Doctrine of the Goſpel, unleſs it be added to the Legal Precepts, which are both repeated, and preached, and alſo are brought under a ſanction, and confirmed, neceſſarily and immutably in Goſpel Sermons, the doctrine of good Works, will not only be lame and maimed, but it will alſo be unprofitable, &c.] Thus *Pezelius* ſhews the difference between the Law Precepts as fortified with the ſanction of the firſt Law of Works, and the ſame Precepts as they are brought under a new ſanction, and have put on a new form in the Goſpel: In this laſt ſenſe the Precepts of the Moral Law belong to the New Covenant, and are Precepts of the Goſpel. Yea the ſame *Pezelius* in the ſame Book hath demonſtrated at large againſt the *Flacians*, that over and beſide the Precepts of the Moral Law which are now Evangelized, the Goſpel hath ſome Precepts which are proper to it ſelf, and require Evangelical Faith and Repentance, which the Moral Law by it ſelf immediately doth not require at all. Some of his words are, (z) [*But it hath nothing common with this Popiſh dream* [concerning a new Law in their ſenſe], *to ſay that in the Goſpel there is a peculiar Precept, not revealed in the Law, to wit, concerning Faith in Chriſt, to which is repugnant not believing in the Son the Mediator. —In the Law of Faith, that is, in the Doctrine of the Goſpel, there is not only a gracious promiſe of the mercy of God for the ſake of the Son the Mediator, but there is a Precept which commands us to acknowledge the Mediator, and believe that promiſe. This Precept in its whole kind differs from the Legal Precepts which preach of Moral Obedience. And as it would be Childiſh, from this, that the Law hath Promiſes, to infer that ſince the Law differs from the Goſpel, therefore there is no Promiſe to be aſſigned to the Goſpel; ſo it is great ſtupidity to argue thus: The Law hath Precepts, therefore no peculiar Precept is to be aſſigned unto the Goſpel, leſt a new Law, or an Evangelical Law, ſhould ſeem to be introduced,* &c.] See what follows there; eſpecially conſult what he writes in Pag. 100, 101, 102, 109, 110, 111, 112, 113, 114, 126, 127, 128, 129, 135, 136, 149, 150, 151. And in Pag. 82, 83, 84, 85, 86, 87, where he invincibly proves againſt *Flacius*, that the Goſpel hath Precepts; that beſides the Precepts, which in reſpect of the matter of them, are common both to the Law of Works and Goſpel of Grace, there are Precepts which *by themſelves immdiately require Evangelical Faith and Repentance*, and that theſe Precepts are *proper* and *peculiar* to the Goſpel. Thus we ſee, that the Opinion which is lately brought in amongſt us, that the Goſpel hath no Precepts which require Duty, and that there are no Sins againſt the Goſpel, is nothing but the old Errour of *Flacius* and his Party, which they broached in oppoſition to the Learned, Pious and Prudent *Melanthon*; and which was confuted and exploded by the Reformed above an hundred years ago.

(y) *Lex per ſe nihil novit, vel de merito, vel de efficaciâ Filii Dei, & de beneficiis Spiritus ſancti, qui effunditur in corda credentium, per Chriſtum. Nihil igitur expreſsè docet de Auxilio, quomodo fiant in nobis bona opera. Deinde ſemper & immutabiliter Lex requirit integram Obedientiam ab omnibus ſine diſcrimine, renatis & non renatis, & damnat immutabiliter non habentes integram obedientiam, at Evangelium non modo auxilium nobis promittit, ſed quantum ad renatos pertinet, hanc etiam dulciſſimam Eminiam adhibet, quod ſicut perſona gratis recipitur propter Chriſtum, ſic & Obedientia inchoata, quanquam imperfecta & contaminata placeat in reconciliatis fide propter Mediatorem. Hæc doctrina Evangelii niſi addatur Præceptis legalibus, quæ & repetuntur & enarrantur, atque etiam ſanciuntur, neceſſario & immutabiliter in Concionibus Evangelicis, erit doctrina bonorum operum non modo manca & mu ila, ſed etiam inutilis,* &c. Quart. par. objectionum & reſp. Theolog. quæ ſunt collectæ ex ſcriptis Melanct. opera Chriſtoph. Pezelii. Edit. Neapoli Nem. An. 1582. p. 167, 168.

(z) *At nihil cum hoc ſomnio commune habet, dicere in Evangelio mandatum peculiare eſſe, non patefactum in lege, viz. de fide in Chriſtum, cum qua pugnat incredulitas in Filium Mediatorem, ——In lege fidei, i. e. doctrinâ Evangelii non tantum eſt promiſſio gratuita miſericordiæ Dei, propter Filium Mediatorem, ſed etiam mandatum, quod præcipit ut agnoſcamus Mediatorem, & credamus illi promiſſioni. Hoc præceptum toto genere differt a præceptis legalibus quæ concionantur de Morali Obedientiâ. Ac ut Puerile eſſet, ex eo quod Lex Promiſſiones habet, inferre, quia Evangelium a lege differat, non eſſe ullam Promiſſionem aſſignandam Evangelio, ſic ingens ſtupor eſt ſic argumentari: Lex habet Mandata, ergo nullum peculiare Mandatum aſſignandum eſt Evangelio, ne videatur introduci Lex nova, ſeu Lex Evangelica, &c.* Idem in eodem libro, pag. 152, 153.

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My 5th Witneſs is *Henry Bullinger*, who, tho he be ſuborned to be a falſe Witneſs againſt me, yet is he a true Witneſs, that is, as much for me in this Cauſe as my heart can deſire. For thus he writes on thoſe words of the Apoſtle, *Heb.* 8. 8. for finding fault with them; he ſaith, *Behold the days come*, &c.

* *As to what concerns this place, The Teſtament is the Covenant, and that compact of God, whereby God hath teſtified his Will towards us, and hath fully agreed with us upon certain conditions; and thoſe conditions he hath thus preſcribed unto our Fathers, and in the firſt place, unto* Abraham, *ſaying, I will be thy God, that All-ſufficiency of all things; I ſay I will be thy God, and the God of thy Seed after thee, for ever. And as for thee, do thou walk before me, and be thou perfect or ſincere. And theſe are the Conditions of the Covenant or Agreement.*

By this alſo we ſee, that above 100 years ago our Doctrine was maintained by the Reformed in *Switzerland*, to wit, That the Goſpel-Covenant hath Precepts which preſcribe to us Conditions, and require Duties of us. Now what ſhall one think or ſay of thoſe men who in Print boldly contradict this plain matter of Fact, and ſome of them are not aſhamed to ſay, that Chriſt hath helped them to write ſuch falſhoods. I am almoſt weary in tranſcribing Teſtimonies againſt ſuch unchriſtian aſſerting of Falſhoods in matter of Fact: and therefore, leſt I ſhould quite tire both my ſelf and the Reader, I will bring but a few more, tho I could bring very many.

My 6th Witneſs then ſhall be that holy and faithful Miniſter of Chriſt, Mr. *Shephard* of *New England*, whoſe words are, † ["The Goſpel under which believers "now are, requires no doing (ſay they), for doing is proper to the Law, the Law "promiſeth life, and requireth conditions, but the Goſpel (*ſay they*) promiſeth to "work the condition, but requires none; and therefore a believer is now whol-"ly free from all Law. *But* (ſays Mr. *Shephard*) *the Goſpel and Law are taken two ways.* (1.) *Largely, the Law for the whole Doctrine contained in the Old Teſtament, and the Goſpel for the whole Doctrine of Chriſt and his Apoſtles contained in the New Teſtament.* (2.) *Strictly, the Law* pro lege Operum (*as* Chamier *diſtinguiſheth*), *and the Goſpel* pro lege fidei. i.e. *For the Law of Faith: The Law of works ſtrictly taken is that Law which reveals the Favour of God, and Eternal Life, upon condition of doing, or of perfect Obedience. The Law of Faith ſtrictly taken, is that Doctrine which reveals remiſſion of ſins, and reconciliation with God by Chriſt's Righteouſneſs only apprehended by Faith. Now the Goſpel in this latter Senſe, excludes all works, and requires no doing in point of Juſtification and Remiſſion of ſins before God, but only believing: But take the Goſpel largely, for the whole Doctrine of Gods Love and Free Grace, and ſo the Goſpel requires doing; for as it is an Act of God's free Grace to juſtifie a man without calling for any works thereunto, ſo it is an Act of the ſame free grace, to require works of a perſon juſtified, and that ſuch poor ſinners ſhould ſtand before the Son of God on his Throne, to miniſter unto him, and ſerve him in righteouſneſs and holineſs all the days of our lives,* Tit. 2:14. *And for any to think that the Goſpel requires no conditions, is a ſudden Dream againſt hundreds of Scriptures, which contain conditional yet Evangelical Promiſes, and againſt the Judgment*

* Quod vero hunc attinet locum, Teſtamentum hoc, fœdus & illud Dei pactum eſt, quo Deus voluntatem ſuam erga nos teſtatus eſt, prorſuſq; nobiſcum certis convenit conditionibus. Cœterum eas conditiones patribus noſtris, Abrahæ imprimis, ſic præſcripſit. Ero Deus tuus, illa rerum omniſufficientia, ero, inquam, Deus tuus, & ſeminis tui poſt te, in ſempiternum. Tu vero ambula coram me, & eſto integer; & hæc fœderis, ſive pacti conditiones ſunt, *Henr. Bullinger.* Comment. in Epiſt. ad *Hebræos*, cap. 8. v. 8. pag. 533. edit. *Tigur.* 1582.

† *Mr.* Shephard's Theſes Sabbaticæ Theſ. 110. pag. 78. edit. *Lond.* 1649.

of the most Judicious of our Divines, &c.] Thus Mr. *Shephard*; where it is observable, (1.) That according to him, the Gospel even strictly taken, as it respects Justification only, requires the Duty and Condition of believing. And therein I agree with him, that it requires Faith, and *only* Faith, as that whereby we *apprehend* Christ's Righteousness; for to do that, is the Office of Faith alone, and of no other Grace or Duty. (2.) It is observable, that according to him, the Gospel taken largely (not for all the books of the New Testament, but) for the whole Doctrine *of God's Love and free Grace*, so it requires doing of Justified Persons, and it requires not only the Duty of believing, but it also requires that we serve God in righteousness and holiness all the days of our lives. This is plain, and so plain, that I hope no honest man, who fears God, and loves truth, will ever dare to deny it: For my own part, I must profess to the world, that I am perswaded it is my Duty to lose my life, rather than impudently deny so plain a matter of Fact. (3.) It is to be observed, that tho Mr. *Shephard* do not here mention *Repentance* in order to *remission of sins*, yet afterwards in p. 94. of the same book, he doth expressly mention it, as well as Faith, tho it have not the *same use and office* which Faith hath in Justification. His words are, [*Is not this preaching of the Gospel the instrument and means of working that Faith in us, which the Lord requires of us in the Gospel? And must not Jesus Christ use the means for the end? were not those* 3000 *brought unto Christ by Faith, by* Peter's *promise of remission of sins, upon their Repentance? Were not many filled with the Holy Ghost when they heard this Gospel thus preached upon condition of believing?* Acts 10. 43, &c.] This was written against one *W. C.* Whether the Spirit of that person hath possessed any others in our day, I will not say, let them who are concerned look to that. This Testimony of Mr. *Shephard*, I conclude with what he says in p. 79. [*As do and live hath been accounted good Law, or the Covenant of Works, so believe and live hath been in former times accounted good Gospel, or the Covenant of Grace, until now, of late, this wild Age hath found out new Gospels that* Paul *and the Apostles did never dream of.*

Now observe here, that in this [*believe and live*] which Mr. *Shephard* says in former times used to be accounted good Gospel, there is, (1.) A Precept, *Believe*; for it is a Verb of the *Imperative Mood*, which commands and requires the Duty of believing. (2.) There is a Promise to those who obey the Precept and perform the Duty through Grace, That *through Christ they shall live*. But Mr. *Goodwin* will have the Gospel to be an Absolute Promise, *without any Precept at all*. Therefore this is no good Gospel in his Account. Whether then he be one of those who have found a New Gospel that *Paul* and the Apostles did never dream of, let him look to that. I hope, if he see his mistake, he will rectifie it. *Nullus pudor ad meliora transire.*

My 7*th* Witness is the *Edinburgh Catechism*, published for the use of the Colledg and Schools in that City, in the year 1627.

In the Section concerning Christ's Office, the words of the Catechism are these: * *For what end was Christ made a King?* Ans. *That he might enact a Royal Law for us, to be the Rule of our Faith and Life*, Jam. 2. 8. *and* 4. 12. Rom. 3. 27. Mat. 28. 20. *that he might bow and incline our hearts to observe his Law*, Heb. 10. 16. Acts 16. 14. *that he might invincibly protect and defend us*, (Deut. 33. 29. Ps. 119. 114.)

* Q. In quem finem constitutus est Rex? *R.* Ut ferret nobis Legem Regiam, fidei & vitæ regulam (Jac. 2. 8. & 4. 12. Rom. 3 27. Mat. 28. 20.) ut corda nostra in Legis suæ obsequium flecteret (Heb. 10. 16. Act. 16. 14, &c. Method. Relig. Christ. Catechet. in usum Academ. Jac. Regis & Schol. Edinburgensium, a Joanne Adamsono, Acad. moderatore primario. Edinb. A. 1627.

that

that he might provide for the happineſs of, and might bountifully reward us his Subjects, (2 Tim. 4.8. Joh. 10.28.) *and that he might deſtroy all his Enemies, being brought down and made his Footſtool,* (Pſ. 110. 1.)?

And afterwards, in the Section concerning the Covenant of God, there are theſe Queſtions and Anſwers.

*[Q. *What is promiſed to us in the Covenant of Grace?* Anſ. *Remiſſion of Sins, a new Righteouſneſs, and Eternal Life.*

Q. *Under what condition is that promiſe made to us?* Anſ. *Under the condition of Faith, and Obedience of Faith,* John 3.16. *and* 13.17. Gal. 6.16. Rom. 1.5.] Thus the *Edenburgh-Catechiſm*, written for the uſe of the Colledg and Schools there, by Mr. *John Adamſon*, Principal, who was afrerwards a Member of the General Aſſembly at *Glaſgow*, in the year 1638. if I be not miſinform'd; and his Name I ſaw at St. *Andrews*, in the Liſt of the Names of the Members of that Synod. But that which is material is this, That the Catechiſm ſaith, *Chriſt was made a King, that he might give us a Royal Law, to be the Rule of our Faith and Life?* This in ſuch a way he could not do as Mediatorial King, unleſs the Goſpel-Covenant, whereof he is Mediator, had Precepts, and required Duty. But that the Goſpel-Covenant hath Precepts, and requires Duty, according to that Catechiſm, is evident from this, That it aſſerts the ſubſequent Bleſſings of the Covenant of Grace, are promiſed to us *under the condition of Faith, and the Obedience of Faith*, and proves its aſſertion by *John* 3.16. and 13.17. *Gal.* 6.16. and *Rom.* 1.5.

My 8*th* Witneſs is the Famous Mr. *Durham* before mentioned. His words in p. 238. are, [*The Covenant of Grace* (ſaith he) *is compared to free Adoption, or a man's entitling of a Stranger to his Inheritance, upon condition of his receiving that, and to marriage betwixt Man and Wife* (*which is frequent in Scripture*), *not becauſe the Covenant of Grace requireth not holineſs and works, but becauſe it doth not require them actually to precede a Perſon's Title to all the privileges covenanted, and doth freely entitle him to the ſame, upon his entry therein, as a Wife is entitled to what is the Husband's, upon her Marriage with him, altho afterwards ſhe be to perform the duties of that Relation, rather as Duties called for by it, than as Conditions of it. Hence we may call the Covenant of Works a Servile Covenant, and the Covenant of Grace a Filial or Conjugal Covenant; and therefore, altho holy Duties be required in both, yet there is difference, and the one is of Works, and the other of Grace.*] Thus that *learned and good man*. Where it is as clear as the Sun, that he was for the Goſpel-Covenant its having Precepts, and requiring Duty.

My 9*th* Witneſs is the Learned and Holy Mr. *Rutherford*, who ſpeaks fully to the Point under conſideration: For thus he writes, [*Faith in God, and the Moral Law* (that is, Obedience to the moral Law) *in an Evangelick way are commanded in the Covenant of Grace; and alſo ſome Duties touching the Seals are therein contained.*

Again, Ibid. p. 92. *As the Commands and Threatnings of the Covenant of Grace lay on a real obligation, upon ſuch as are only externally in Covenant, either to obey or ſuffer, ſo the Promiſe of the Covenant impoſes an ingagement and obligation upon ſuch to believe the Promiſe.*

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* Q. Quid nobis promiſſum eſt in fœdere gratiæ? R. Remiſſio peccatorum, nova Juſtitia, & vita æterna. Q. Qua conditione hæc facta nobis eſt promiſſio? R. Sub conditione fidei & obedientiæ ex fide.

† Rutherford's *Treatiſe of* the *Covenant of Grace*, ed. Edinb. An. 1655. p. 20.

Again, ibid. p. 154. *Law-Obedience* (ſays he) *doth much differ from Goſpel Obedience, as Law-Commands from Goſpel-Commands.*

Again, Ibid. p. 189. Obj. *Does not the Law Command the Sinner offending God, to mourn, and be humbled and confeſs?* *Anſ.* It doth: "But it injoyns "not Repentance *as a way of Life, with a Promiſe of Life to the Repenter*----- "Nor does the Law, *as a Covenant of Works*, command Juſtifying Faith and "Reliance upon God-Redeemer or Immanuel; but rather as the Law of Na- "ture, or *as the Law of Thankfulneſs* to a Ranſoming, Redeeming God, the "Law doth this; tho in a *ſpecial Covenant way, the Goſpel Commands Faith "in Chriſt.*

Again, ibid. *p.* 191. *This I grant (which I deſire the Reader carefully to obſerve) the Law and the Covenant of Grace do not one and the ſame way Command Faith, and forbid unbelief. I ſpeak now of the Covenant of Works, and of the Covenant of Grace, as they are two Covenants ſpecifically and formally different.*

Again he puts the Queſtion. ib. p. 192. 193. *Whether doth the Lord Mediator, as Mediator, command the ſame good Works in the Covenant of Grace, which are Commanded in the Covenant of Works?*

And then Anſwers, *According to the matter of the thing Commanded*, quoad rem mandatam, *He Commands the ſame, and charges upon all and every one the Moral Duty, even as Mediator; but ſimply they are not the ſame*, Quoad modum mandandi. *It ſhall not be needful to diſpute whether they be Commands differing in Nature; for not only doth the Mediator Command Obedience upon his interpoſed Authority as Law-giver, and Creator, but alſo as Lord Redeemer upon the Motive of Goſpel-Conſtraining-Love; in which notion he calls Love the keeping of his Commandments (if they Love him*, John 14.) *the New Commandment of Love.*

Finally, ib. p. 198, 199. he ſays, *The Obedience of Faith, or Goſpel-Obedience hath leſs of the Nature of Obedience, than that of* Adam, *or of the Elect Angels, or that of Chriſt. It's true, we are called Obedient Children, and they are called the Commandments of Chriſt, and Chriſt hath taken the Moral Law, and made uſe of it in an Evangelick way; yet we are more (as it were) patients in obeying Goſpel-Commands, not that we are meer patients, as Libertines Teach, for Grace makes us Willing; but we have both Supernatural Habits, and influence of Grace Furniſhed to us from the Grace of Chriſt, who hath Merited both to us, and ſo in Goſpel Obedience, we offer more of the Lords own, and leſs of our own, becauſe he both Commands, and gives us grace to Obey.*

By all this and more that I could quote out of Mr. *Rutherford's* Writings, it's manifeſt that he believed as we do, that the Goſpel or Covenant of Grace hath Precepts, and requires Duty, and that it is not a meer abſolute promiſe that requires no duty of us at all.

My 10th Witneſs is the late Reverend and Learned Doctor *Owen*, whoſe memory I honour, tho it be ſaid that I beſtowed ſome Diſadvantageous remarks upon him; but it is not true, for to tell the World that he retracted what he had before confidently Written, when it pleaſed the Lord to give him further Light, as he apprehended; is ſo far from being to his diſadvantage, that it is on the contrary very much for his Honour; and plainly ſhews that tho he was a fallible man (as we all are) yet he was in that, an humble Man, and a ſincere lover of Truth: And I wiſh Mr. G. may follow his Example, for aſſuredly it will be more for his Reputation and Honour, than obſtinately to perſiſt in the *Flacian* Error, which ſome (it ſeems) have drawn him into. And ſince he profeſſeth to have ſo great an eſteem for Dr. *Owen*, I

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deſire him, and all that are concerned, to conſider what I ſhall Cite out of the Doctor's Vindication of the Goſpel, in his Anſwer to *Biddle's Socinian* Catechiſm. His words are, *Take the word* [Law] *ſtrictly, in reference to a Covenant end, that he who performs it, ſhall be Juſtified by his* performance thereof; *ſo we may ſay,* * *he* [to wit, Chriſt] *gave the Law Originally as God, but as* Mediator, *he gave no ſuch Law, or no Law in that Senſe, but revealed fully and clearly our Juſtification with God upon another account.*]

Again, [*If they* (*the* Socinians) *ſhall ſay, That Chriſt may be ſaid* to reveal the Ten Commandments, *becauſe he promulged them a-new, with new Motives, Reaſons and Encouragements*; I hope he will give us leave to ſay alſo, *That what he calls a New Commandment, is not ſo termed in reſpect of the matter of it, but its new Enforcement by Chriſt. We grant* † *Chriſt* revealed that Law *by* Moſes, *with its* New Covenant-Ends, *as he was the great Prophet of his Church, by his Spirit, from the* Foundation of the World? *but this* Smalcius *denies.*]

Again, [*That there are Precepts and Promiſes attending the New Covenant, is granted*; *but that it conſiſts in any* addition of Precepts *to the* Moſaical Law, *carried on in* the ſame Tenour *with it, with* other Promiſes, *is a Figment directly deſtructive of the whole Goſpel, and* the Mediation of the Son of God, *ibid.* page 393. And in the next page he ſays, [*That* Moſes *was a* Mediator of a Covenant of Works, *properly and formally ſo called*; *and that the Church of the* Jews *lived under a* Covenant of Works, *is a no leſs pernicious Figment than the Former. The* Covenant of Works *was*, Do this and live; On perfect Obedience you ſhall have Life. *Mercy and Pardon of Sins, were utter ſtrangers to that Covenant*; *and therefore by it, the Holy Ghoſt tells us, That no man could be ſaved. The Church of old had, The Promiſes of Chriſt*, (Rom. 9. 5. Gen. 3. 15. and 12. 3.) *were Juſtified by Faith*, Gen. 15. 6. Rom. 4. Gal. 3. *Obtained Mercy for their Sins, and were Juſtified in the* Lord, Iſa. 42. 24. *Had the Spirit for Converſion, Regeneration, and Sanctification*, Ezek. 11. 9. and 36. 26. *expected and obtained Salvation by Jeſus Chriſt: Things as remote from the Covenant* of Works *as the* Eaſt *from the* Weſt. *It's true, the* Adminiſtration of the Covenant of Grace, *which they lived under, was dark, legal and low, in compariſon of that which we now are admitted unto, ſince the* coming of Chriſt in the fleſh; *but the* Covenant wherein they walked with God, *and that* wherein we find acceptance, *is the ſame*; *and the Juſtification of* Abraham *their Father, the pattern of ours*, Rom. 4. 4, 5. And afterwards in the ſame book, chap. 33. p. 652. the Doctor ſays, [N. 3. *Nor doth* Biddle *inform us what he intends by* keeping the Commands of God, *Whether an exact, perfect, and every way* compleat keeping of them *up to the higheſt Degree of all things, in all things; circumſtances and concernments of them: Or whether the keeping of them in an univerſal ſincerity, accepted* before God, *according to the* Tenour of the Covenant of Grace, *be intended.* Ner. 4. *What* Commandments *they are which he chiefly reſpects, and under what* conſideration; *Whether* all the Commandments of the Law of God, *as ſuch*; *Or whether the* Goſpel-Commands of Faith and Love, *which the places* (1 John 5. 3. *and* Mat. 11. 30.) *from whence he anſwers, do reſpect.*

And in the following page Doctorr *Owen's 5th* Anſwer is, [*That to keep the Commandments of God, not as the Tenour of the* Covenant of Work, *nor in an abſolute perfection of Obedience and Correſpondency to the Law, but ſincerely and*

* *Dr.* Owen's *Anſwer to* Biddle's *Catechiſm, pag.* 384.
† Ibid. *p.* 378.

uprightly unto acceptation, according to the Tenour of the Covenant of Grace, and the Obedience it requires, through the assistance of the Spirit and Grace of God, *is not only a thing* possible, *but easy, pleasant and delightful. Thus we say, That a person regenerate, by the assistance* of the Spirit and Grace of God, *may keep the* Commandments of God, *in yielding to him in answer to them, that sincere Obedience which in Jesus Christ, according* to the Tenour of the Covenant of Grace *is required: Yea, it is to him an easy and pleasant thing so to do.* This is sufficient to show that Dr. *Owen* was far from thinking that the Gospel Covenant hath no precepts, but is a meer absolute promise or Doctrine of Grace that requires nothing of us at all. He says, the quite contrary as appears by his words, to wit that it hath precepts, as well as promises, and that it requires of us sincere obedience, in order to our obtaining possession of Eternal salvation in Heavenly Glory. I could bring many more, very many worthy and Orthodox, Modern Divines, to bear Testimony to the point under consideration, that the Gospel hath precepts and requires Duties, but these are enough; at present therefore I shall forbear mentioning any more, except the late Reverend and Ingenious Mr. *Gilbert*, who in his short discourse concerning the guilt of sin, and pardon of it, *&c.* In the second page grants expresly that there are both Gospel-precepts, and Gospel-sins, and tells us. (1.) That *Gospel precepts, are mainly the same for substance with those of the Law, but not exacting their observance with the same Rigour, Namely for Justification.* And I add, nor yet for salvation. (2.) *That Gospel-sins are the Transgression of such Gospel-precepts.* Thus I have proved both by many clear Testimonies of God, and also of good Men Ancient and Modern, that the Gospel-Covenant is not without all precepts, it is not such a Doctrine of grace, as requires nothing of us at all; but it is a Doctrine of Grace that obliges us to Duty, and requires of us sincere obedience to its Evangelical precepts, in an Evangelical way, for our due keeping of Covenant with God in Christ, and in order to our obtaining the Consummate Life and happiness through Christ promised in the Covenant.

Now from the foresaid Considerations, and Testimonies of God and good Men, it will not be difficult to gather a short and clear answer to my Reverend Brother's Reasons and Arguments which he brings to prove that the Gospel is such a Doctrine of Grace as hath no precepts, and requires no duty at all.

SECT. III.

And first he argues from the nature and use of precepts. They are *designed* (says he) pag. 42. *As the Rule of our Actions, they instruct us what to do; they draw the lines of our Duty, and set the limits of our obedience. But all this is the proper office of the Moral Law, which it compleatly discharges, without any assistance.* I Answer. (1.) It is not true, that the Moral natural Law without the assistance of any positive Law, doth *by it self immediately* instruct us in, and oblige us to all the particulars of our Duty. For as at the first Creation when the Moral natural Law, was perfectly and clearly written in Man's heart, it did not by it self immediately in the first instant after his Creation, oblige him not to eat of the Fruit of the Tree of Knowledge, till God had given him *another* positive *Law* and *Precept* not to Eat of it, and then by means of the positive Law, the Moral natural Law obliged him not to eat of it; So now the same Moral Law would never by it self immediately oblige us to several duties, if there were not a positive Law and Precept

of

of Christ which did first make them to be duties, and oblige us to the doing of them. Of this sort is Baptism with water in the Name of Father, Son and Holy-Ghost. The Moral, Natural Law would never *by it self immediately* oblige men to be so Baptized, if the Lord Christ, as King and Head of his Church, had not by a new Act of his Royal Authority made a positive Law, and given a positive Precept, obliging men to be baptized as aforesaid; which being done, the moral natural Law doth also oblige us to be baptized, but it is *only mediately*, and *by consequence*. It is *mediante lege positiva, sed non perse, immediate*. So it is the Gospel-Law, or Covenant of Grace, which *by it self immediately* obliges us to Justifying Faith and Evangelical Repentance in the Sense before-mentioned and proved; and then the moral natural Law does also mediately, and by necessary consequence oblige us to the same Duties.

(2.) I answer, That since the making of the Gospel-Covenant with fallen man, the moral natural Law hath so belonged to it, that the requiring sincere Obedience to the moral Law, hath been one Article of the Gospel-Covenant. The said moral Law then not only as separated from the Gospel-covenant, but even as included in it, (in the sense before explained) doth instruct us what to do, draw the Lines of our Duty, and set the limits of our Obedience upon Gospel-grounds, and to Gospel-ends and purposes, as hath been fully and clearly proved by Testimonies of God and Men. See *Tit.* 2. 11, 12.--- If he now Object and say that this proves that the Precepts are no parts of the Gospel, but borrowed from the Law. I answer, It proves no such thing; and what he talks of borrowing Precepts from the Law, is false and unintelligible; For I demand, who it is that borrows Precepts from the Law? Either it must be the Gospel, or God: But it can be neither. And (1.) It is not the Gospel that borrows Precepts from the Law, for borrowing is a Personal Act, but the Gospel is no Person, therefore it cannot Borrow. Again, the Gospel, according to this Brother, is nothing but an Absolute Promise, or bundle of Absolute Promises; let him then prove, if he can, that an absolute Promise borrows a Precept; and shew how it doth so borrow; for we neither do, nor can believe it upon his bare word. (2.) It is not God who borrows Precepts from the Law. For (1.) He that borrows a thing, *doth want and need that thing*, before he borrow it, and he borrows it to supply his want. But God never *wanted and needed the precepts of the Law*. (2.) (The thing which one *borrows*, is not *his own* before he borrows it, but belongs to another Person; but the Law and its Precepts *were always Gods own*, and therefore he could never borrow the Precepts of the Law from another, to whom they belonged. The Truth is, God is the Author and Owner both of the Law, and of the Gospel; and he first made the Law, and Subjected man unto it, and obliged him to keep it perfectly; but Man having transgressed it, God made the Gospel-Covenant, and proposed it to Man, and therein offered him a Remedy against the Sin and Misery he had brought on himself and his Posterity, by the breach of the Law: He commanded Man-allo, by Faith, to accept of the Remedy offered in the Gospel-Covenant, and for the future, to perform sincere obedience to the Law which he had formerly Transgressed. Here is no borrowing Precepts from the Law, but after the Law was broken, and thereby Man Ruined, God of his Soveraign Free-grace so made, and Proposed to Man the Gospel-covenant (or which is the same, the New Law of Grace) as thereby, (1.) To oblige him to believe in Christ, and by Faith to receive the Remedy offered: And (2.) For the future to give sincere Obedience to the Moral Law, in order to his obtaining full possession of the Happiness purchased by Christ the Mediator, and promised

promiſed in the Goſpel-covenant, whereof Chriſt is Mediator. And thus it was that the Moral Law came to belong to the Goſpel, not by the Goſpel's, nor by God's *borrowing* the precepts of the Law (which to imagine is Ridiculous) but by God's making ſincere obedience to his own Moral Law, to be one of the Terms of his Goſpel Covenant; and by his ſo framing the Goſpel-Covenant as by it to require of Man, ſincere obedience to the Moral Law. According to that, *Gen.* 17. 1. I am the Almighty God, walk before me, and be thou perfect, upright or ſincere. And *Tit.* 2. 11, 12. The Grace of God that bringeth ſalvation, hath appeared unto all Men; teaching us, that denying ungodlineſs and worldly Luſts, we ſhould live Soberly, Righteouſly, and Godlily in this preſent world: Looking for that bleſſed hope, *&c.*

Obj. 2. Secondly, my *R. B.* indeavours to prove that the Goſpel can have no precepts, becauſe if it had any precepts, God would not be infinitely wiſe and unchangeable, and his Moral natural Law, which he firſt gave to Man at his Creation would not be perfect. This Conſequence he labours to prove in pag. 43. And I freely grant that the Goſpel could have no precepts, if from its having precepts, it did follow by good and neceſſary Conſequence that God would not (on that ſuppoſition) be infinitely wiſe and abſolutely unchangeable, and that his Moral natural Law would not be perfect. For certainly God is infinitely wiſe and abſolutely unchangeable, this is as ſure and evident, as it is that there is a God at all. It is certain alſo, and I have always believed it, and here before aſſerted it, that the Moral natural Law is moſt *perfect in its kind*, and obliges to the moſt perfect, *i. e.* ſinleſsly perfect performance of the ſeveral duties which belong to it, *In that way which the Lord God intended*, It ſhould oblige to the performance of them. If my *R. B.* believe this as firmly as I do, then we are agreed as to this matter of the infinite wiſdom, and unchangeableneſs of God, and the perfection of his Moral natural Law *in its kind*. But tho we be agreed in this, yet we do differ, and ſhall differ about the Conſequence; for I do utterly deny that it follows by any good and neceſſary Conſequence, that God would not be infinitely wiſe and unchangeable, and his Moral Law perfect in its kind; if the Goſpel have any precepts, and if God have ever given to Man any new poſitive Law, ſince he firſt Created him with the Moral natural Law written in his heart. And it is not without good reaſon, that I deny Mr. *Goodwins* Conſequence as utterly falſe and blaſphemous. For (1) according to his own Principle, Gods making unto Man a new promiſe, doth not impeach his infinite wiſdom and abſolute unchangeableneſs; for in pag. 49. He ſaith, that *Repentance is a duty to which Man was tyed before any New Covenant of Grace was made; and before God had revealed any thoughts of favour to him, or any purpoſes of grace in that firſt promiſe of the Seed of the Woman, breaking the Serpents head.* In theſe words he plainly acknowledges that *when* God firſt created Man, and gave him the Moral Law, he had not *then* made him any promiſe of Goſpel grace and mercy; but the firſt promiſe *of that nature*, was made to Man after the fall: And yet I do not think that Mr. *Goodwin* dare ſay, that Gods making that *New promiſe* to Man, did impeach his wiſdom as defective, or infer any change in his nature or will. And if a new promiſe did not, then I ſay that no more did a new precept impeach Gods wiſdom as defective, or infer any change in his nature or will. For there is nothing can be ſaid againſt a new precept as inconſiſtent with the infinity of Gods wiſdom, and his unchangeableneſs, but the like may be ſaid againſt a new promiſe: And if I durſt give my ſelf leave to prat boldly and blaſphemouſly againſt a new Goſpel promiſe,

miſe, I have no more to do but to take what Mr. *G.* ſays againſt a New Goſpel Precept, and with the varying of a few words, apply it to a New Goſpel-Promiſe; and I thereby prove, That it's not conſiſtent with the Wiſdom and Immutability of God, to make a New Goſpel-Promiſe, juſt as he proves, That it is inconſiſtent with his Wiſdom and Unchangeableneſs to give a New Goſpel-Precept. For my part, I dare not imitate Mr. *G.* in his way of Reaſoning here; but there want not Infidels, too many, who by his way of diſproving a New Goſpel Precept, will endeavour to diſprove a New Goſpel-Promiſe, and will not ſtick to ſay, after the Example of my *R. B.* That for God to make a New Goſpel-Promiſe, after the firſt Legal Covenant of Works, and the Legal Promiſe implied in it, would argue, That his *Wiſdom was deficient, as not knowing at firſt all that was good for man, and neceſſary to be promiſed to him, and believed by him*, &c. (2.) God gave a new precept to Man before the fall, which was really different from the Moral natural Law. For inſtance, the Command not to eat of the Fruit of the Tree of Knowledge, *&c. Gen.* 2. 17. was ſuch a precept. This is ſo clear that Mr. *G.* has in effect confeſſed it, *pag.* 47. For there he ſaith that the *Moral natural Law regarded the Act of eating the fatal Fruit, as a thing indifferent*; and that *indeed it was a thing indifferent, before the prohibition*; To wit, by the new precept which came after the Moral natural Law, and therefore muſt needs be really diſtinct from it. There he confeſſes, (1.) That the Moral natural Law did not at firſt, and by it ſelf immediately forbid the Act of eating the foreſaid Fruit. (2.) That therefore it remained ſtill a thing indifferent to eat, or not to eat of that Fruit, till the new precept was given. (3.) That it was the new precept, *Gen.* 2. 17. Which *firſt, by it ſelf, immediately prohibited the eating of it*, and obliged Man not to eat it; and that without this, it would have ſtill remainded indifferent, notwithſtanding any thing that the Moral natural Law did or could ſay. Now if before the fall, God gave Man a *new poſitive precept*, which *firſt obliged* him to a certain duty, and forbad the Commiſſion of the contrary ſin; and if this *new* poſitive precept, requiring duty and forbidding Sin, was *then* very well *conſiſtent* both with the wiſdom and unchangeableneſs of God, and alſo with the perfection of his Moral natural Law; tho it and the Moral natural Law were two things really diſtinct: I ſay, if it was ſo *then* before the fall, I put my *R.* Brother to prove that *after the fall*, it was inconſiſtent with Gods infinite wiſdom and immutability, and with the perfection of his moral Law, to give unto man any *New Goſpel-Precept*, which ſhould oblige him to Duty, whereunto the moral natural Law did not, *by it ſelf immediately oblige him before.* If Mr. *G.* continue to affirm this, he muſt prove it; for I utterly deny that God's giving a new Goſpel Precept, is inconſiſtent with his Wiſdom and Immutability, and with the perfection of his Moral natural Law: and I am perſwaded that he can never prove that inconſiſtency, no more then he can prove it inconſiſtent with Gods wiſdom and immutability and with his Moral Laws perfection, to give unto *Adam* before the Fall, the new poſitive Precept of not Eating the Fruit of the Tree of Knowledg, after he had written the ſaid Moral Natural Law in his heart, at his firſt Creation. If he ſay, as in effect he doth, *That the moral natural Law obliged* Adam *not to eat of the Fruit of the Tree of Knowledge, becauſe it commanded him to obey God in whatever he ſhould require.* And ſo God's requiring *Adam* by a New poſitive Precept, to *abſtain from eating the ſaid Fruit*, is well conſiſtent with his wiſdom, and with his moral Laws Perfection. I anſwer, That my *R. B.* may ſee, if he will open his Eyes, that this makes againſt him, and for me. For,

(1.) He muſt, and he doth grant, That the abſtaining from eating of that Fruit, was *firſt required by a new poſitive Precept*, in Order of Nature, *before*

the moral natural Law commanded any such Abſtinence; ſo that it commanded the ſaid Abſtinence only *mediately*, and *by conſequence*, after that it was *firſt immediately* commanded by the *New poſitive Precept, ſuperadded to the Law of Nature.* (2.) He knows well enough, that it is our profeſſed belief that *in like manner*, tho the Moral Natural Law, the general Law of our Creation, doth Command us to obey God in whatever he requires of us by any new Special Goſpel Precept; yet doth God *firſt in order of Nature require* our obedience to the Goſpel by the *New Goſpel-Precept immediately*; and *then* by means of that ſpecial new Goſpel-Precept, the general Law of our Creation comes to take hold of our Conſcience with reſpect thereunto, and obliges us to obey God therein: So that here are two Precepts that oblige us to the ſame thing, but in *different ways*: Firſt, There is the ſpecial *New-Goſpel-Precept*, which *by it ſelf, immediately* obliges us to ſuch a ſpecial Act of Goſpel Obedience. Secondly, There is the *general old Law of our Creation*, or the Natural Precept which obliges us to yeild obedience unto the ſpecial New Goſpel-Precept; and ſo it is with reſpect to all the new poſitive Laws which ever God gave unto his People, either under the Old or New Teſtament. The Law of nature did not, and could not enact thoſe new Laws for the Church; But after that God had once enacted them by a new Exertion of his Legiſlative Authority, then the natural Law, the general Law of Creation, obliged the Church and People of God to the Obſervance of thoſe new and ſpecial poſitive Laws. (3.) The reaſon why I deny, that the giving of new poſitive Goſpel-Precepts unto man, after the firſt giving of the natural Law to him, doth any way impeach the infinite wiſdom and immutability of God; It is, becauſe it was not for want of foreſight of what man would afterwards need, and what his ſad Circumſtances would require, that ever God gave him *any new Goſpel-Precept* (or Promiſe,) as Mr. *G.* would inſinuate: But on the contrary, it was, becauſe God by his infinite wiſdom did foreſee that Man would after the fall want, and his ſad Circumſtances would need both new Goſpel promiſes and precepts; and becauſe he had unchangeably purpoſed from Eternity to give him after the fall, ſuch Goſpel promiſes and precepts, as would be ſuitable to his ſad Circumſtances, and through the Grace of the Holy Spirit, would be an excellent uſeful means to recover him out of that ſad ſtate of ſin and miſery, into which he had plunged himſelf by his own folly and wickedneſs. (4.) The reaſon why I deny Mr. G's. Conſequence, that the giving unto Man any new Goſpel precept, would impeach the wiſdom and unchangeableneſs of God, is becauſe that his way of Arguing againſt any new Goſpel Precept, is upon the matter the very ſame way that the infidels of old, Diſputed againſt the truth of the Chriſtian Religion, and endeavoured to prove, that rather God could not be infinitely wiſe and unchangeable; or if he was *ſuch*, that then the Chriſtian Religion could not poſſibly be of God, becauſe there are new precepts in the Goſpel, and a new way of worſhipping God preſcribed by the Chriſtian Religion, different in ſeveral particulars, from that which was before preſcribed by God himſelf, both before and under the Law of *Moſes*. That thus the Infidels diſputed againſt the truth of the Chriſtian Religion, is evident by what is to be ſeen in *Marcellinus*, his Epiſtle to *Auguſtin*, and by *Auguſtin*'s anſwer to it; and it is to be noted that * *Auſtin* in his Anſwer, neither did, nor could truly deny that ever God gave any new precepts to his People. So far was he from that way of Anſwering the Infidels, that on the contrary he confeſſed

* Oper. Auguſt. Tom. 2. Epiſt. 4. & 5.

that

that God had indeed at different times, given to his Church new precepts different from former precepts; but with all he shewed, that this did no ways impeach either the wisdom, or immutability of God. His excellent and Learned answer begins thus. * *God who knows much better than Man, what precepts are suitable to every time, hath given other precepts which might be fit and proper for this time*, to wit, of the Gospel.

The same is evident, also by what *Austin* in his Epistle to *Deogratias*, writes in answer to an objection made by an Heathen against the Christian Religion; where he shews that the Gospel and true Religion, hath been always the *same in substance*, tho at different times God hath given some different precepts, and prescribed different ways of worship unto his Church. In that answer of his to the Heathen, these words are Remarkable. *But* (says † Austin) *as to what is to be done, and when every thing is to be done, that pertains or conduces unto one and the same salvation of Faithful and Godly men, let us ascribe Counsel unto God, and take obedience to our selves.* i. e. Let us leave it to God to Determine that matter by his wise Counsel; and let us know that it is our duty to obey his orders and to observe his precepts, as he gives them out unto us. And without going upon this ground with the Learned and Holy *Austin*, we shall never be able to give a solid satisfactory answer, to the foresaid objection of Infidels against the truth of our Christian Religion. And there is no cause at all to fear, that our granting new different precepts, to have been given to the Church at different times, will any wise impeach the wisdom and unchangeableness of God: Because as the Ancient Author of the Questions and Answers to the *Greeks*, (which are amongst the works of *Justin Martyr*) * says excellently well in another (what is applicable to this) case. [" God will restore " the Creation, and bring it into a better state by renewing it,—that he may " purge it from all that absurdity which hath befallen it, through the slug- " gishness of rational beings. *Not that by judicious Consideration and looking further into things, he doth afterwards find out that which is better than what he did at first; but because long before, and even before the Creation of the World, he had decreed to do it. For it is not possible that afterwards any thing can be added either to the knowledge or power of God, which he had not before.* So much for Answer to his Second main objection.

(3.) His 3d Objection is in pag. 44. where he argues thus. Christ obeyed the Law, and therein fulfilled all Righteousness, therefore the Law was perfect, since it was the rule of the most perfect obedience that ever was, and which excelled that of Angels. *Answ.* Whom doth this Brother dispute against here? For my part, I do not know any of us that opposeth this. I am sure if he understands the Apology which he writes against, he cannot but

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* Aliud praetepit quod huic tempori aptum esset, qui multo magis quam homo novit, quid cuiq; tempori accommodate adhibeatur, &c. Aug. Marcellino, Epist. 5.

† Quid autem qnando fiat quod ad unam eandemq; fidelium & piorum liberationem pertineat, consilium Deo tribuamus, nobis obedientiam teneamus. Aug. Deogratias, Epist. 49.

* ὅτι ἐκ τῆς ἐπικρίσεως τε καὶ ἐπίσκεψεως ὕστερον εὑρὼν τὸ βέλτιον, ἀλλὰ ἄνωθεν καὶ πρὸ τῆς τοῦ κόσμου κτίσεως, ἦν αὐτῷ διεδογμένον τοῦ ποιεῖν. οὔτε γὰρ πρὸς γνῶσιν, οὔτε πρὸς δύναμιν, δυνατὸν προσγενέσθαι τῷ θεῷ ὕστερον, ὃ μὴ πρότερον εἶχε. Quaest. & Respons. ad Graecos inter Opera, Just. Martyr. edit. Paris. 1636. pag. 205.

know that it is not denied but affirmed there, that the Law is perfect, and requires most perfect sinlesly perfect obedience, and that under pain of Death Eternal. See pag. 200. 201. of the Apology.

(4.) His 4th objection is, Ibid. pag. 44. That *if the Law be perfect, then it wants no precepts, but it enjoyns every duty under the severest penalties.* I Answer, that as the Law is most perfect *in its kind*, so indeed it wants not any one precept that *belongs* to it. But because it wants not one precept that belongs to it, will Common sense suffer a Man to infer that therefore it hath in it all precepts, that *do not belong to it.* Mr. *G.* speaks here of the Law that Christ was under, and of the Law as it was, when Christ was under it in his State of Humiliation. Now I will name one precept which the Law that Christ obeyed and fulfilled, had not then in it, and that was the precept recorded in *Gen.* 2. 17. Of not eating of the Fruit of the Tree of Knowledge. Our blessed Lord most perfectly obeyed the *Law that he was under.* And yet he did not obey that *particular precept* of not eating the said Fruit. If it be said, that he did not disobey that precept, therefore he obeyed it. I deny the Consequence; obeying and disobeying are not Contradictories, but contraries, and there is a medium or mean between them: And the *mean* was this, that our Lord Christ did neither obey nor disobey that precept, of not eating of the Fruit of the Tree of Knowledge: Because as it may be, there was no such Tree or Fruit then in the World, so it is certain there was then no such precept forbidding Christ, or any Man else to eat of the Fruit of that Tree; it was at first but a Temporary precept, and its obligation had ceased, and was utterly gone, long before the Son of God was made of a woman, made under the Law, *Gal.* 4. 4. Now where such a precept doth not at all oblige, there is no place either for obedience or disobedience to the *said* precept. I grant it to be a most certain truth that our Lord Christ suffered Death, the *penalty* threatned against Man for disobeying *that*, and the other precepts; but it doth not at all follow from thence, that Christ either obeyed or disobeyed *that positive Temporary precept.* He most perfectly obeyed *every precept of any Law that he was under*, and so fulfilled all Righteousness: His Obedience also was *equivalent*, yea in respect of its worth arising from the infinite Dignity of his Person, it was *more than equivalent* to all the Obedience which Mankind should have performed to *that* and all other precepts; and yet for all that, it doth not follow that Christ in humane nature obeyed that precept, which was not then *in rerum natura*, so as to oblige any Man to obedience. The perfect Law then which Christ most perfectly obeyed, wanted the foresaid precept, and yet it was perfect, because it had all the precepts that belonged to it, and wanted only that which did not belong to it. Further, since my *R. B.* Speaks here of the Moral Law, it is freely granted and always was believed by me that it wants none of *its own precepts*, and that by its own precepts it enjoyns every duty, *In that way which God intended it should enjoyn every duty.* Those duties which fall under its precepts without any supernatural Revelation intervening, and without any positive precept superadded to the Law of Nature, it enjoyns and Commands by *it self immediately*: But there are other duties which do not fall under its precepts, without a supernatural Revelation, and also without some positive precepts superadded to the Law of Nature; and such duties, it doth not enjoyn and Command by *it self immediately*; but only *mediately* and by means of the said positive precepts, which do first in order of nature enjoyn and command the said duties; and then the Moral Law enjoyns also and commands

mands the ſame duties, by obliging us to obey the poſitive precepts which firſt in order of nature, require and enjoyn them. Thus, as hath been ſhewed, the Moral natural Law enjoyns and commands Faith in Chriſt, the Mediator, for Juſtification by his Righteouſneſs only; and Evangelical Repentance *as a means to* diſpoſe and qualify us for obtaining the pardon of our ſins through Faith in Chriſts blood. It doth not by *it ſelf immediately*, require ſuch Faith and Repentance of all, without exception, that are under it: For then it would have required them alſo of Chriſt, who was made *under the Law*, Gal. 4. 4. It would have obliged the Mediator Chriſt Jeſus, to have believed in Chriſt for Juſtification; and to have repented Evangelically for obtaining the pardon of his ſins, through Faith in his own Blood: Which is abſurd and blaſphemous to aſſert: But it (to wit the Moral Law) requires Faith and Repentance of all that are under it, *mediately* only, by means of the poſitive precepts of the Goſpel or Covenant of Grace, as hath been before explained and proved. But now ſo it is that the poſitive precepts of the Goſpel or Covenant of Grace, which require Faith in Chriſt the Mediator for Juſtification, and Evangelical Repentance as a means to diſpoſe and prepare us, for obtaining pardon of ſin; were not given unto Chriſt himſelf, to oblige him thereby to believe in himſelf for Juſtification, and Evangelically to repent for pardon of ſin. And therefore the natural Moral Law which he was under, and perfectly obeyed, did not oblige him unto Juſtifying Faith, and Evangelical Repentance, as duties incumbent upon him, and to be performed by him in his own perſon. Thus we give (upon our principles) a clear account how our Lord Chriſt perfectly obeyed the Law, and yet was under no obligation at all to believe in himſelf for Juſtification, nor to repent for pardon of ſin; whereas it ſeems Mr. *G.* on his Principles, muſt either hold that Chriſt ſo believed in himſelf and repented; or elſe that he tranſgreſſed the perfect Law of God, by not ſo believing and repenting: Neither of which can be granted without the greateſt abſurdity Imaginable. If he ſhould here ſay, *That I my ſelf have granted that the moral natural Law obliges all that are under it to a Legal Repentance.* But Chriſt himſelf was under it; and then it will follow, That he was obliged to a Legal Repentance; which is as bad as to hold, That he was obliged to an Evangelical Repentance. I could eaſily anſwer him, That he quite miſtakes the matter. I never ſaid, That the Law of Nature *doth abſolutely and actually oblige all that are under it to a Legal Repentance*; but only that it ſo obliges all mankind *that are ſinners, and upon ſuppoſition that they be ſinners.* But now, our moſt holy Lord Jeſus was no ſinner, nor is it poſſible that he could be a ſinner; Therefore he neither was, nor could poſſibly be obliged to a Legal Repentance of his ſins. My *R. B.* will not own himſelf to be an *Antinomian*, and therefore I do not ſay that he holds with ſome of that Sect, that *Chriſt believed for us* with a Juſtifying faith, and *repented for us*, with an Evangelical Repentance, in that he perfectly kept the Moral Law, which by it ſelf immediately requires ſuch Faith and Repentance of all that are under it: Only I deſire him to guard againſt that Conſequence; and look well to it that it be not the natural off-ſpring of his beloved Opinion. If any man ſhould be ſo weak as to queſtion, *How we can obtain pardon of the ſinful Defects of our Juſtifying Faith, and Evangelical Repentance, if Chriſt did not ſo believe and repent for us?* I anſwer very eaſily, *That we obtain pardon of the ſinful Defects of our Faith and Repentance, in conſideration of Chriſts meritorious and ſatisfactory Obedience unto death, even the death of the Croſs.*

His

His 5th Objection is *ibid.* p. 44. *That the Moral Law by its first Precept commands us to believe in God, but Christ is God.* This Argument he ſeems to lay great ſtreſs on, and yet it may be eaſily anſwered. For making this appear, we muſt diſtinguiſh between what the firſt Precept of the Moral Law, *by it ſelf immediately*, commands us to do, and what it commands us to do *only by vertue of a ſupernatural Revelation intervening, and by means of a poſitive Goſpel-Precept, ſuperadded to the Law of Nature.* This *Diſtinction* applied, clears *the Matter*, and anſwers *the Argument*; Thus: *The firſt Precept of the Moral Law, by it ſelf immediately commands us to believe in God only.* The *major Propoſition*, in this ſenſe, is true, but then the *minor Propoſition* is falſe. It is falſe, That Chriſt is *God only*; For he is *not only God, but Man alſo.* He is God-Man, and Mediator between God and Men, 1 *Tim.* 2. 5. For there is one God, and *one Mediator* between God and Men, *the Man Chriſt Jeſus.* And then the Concluſion is falſe, taken (as it ought to be) *in the ſame ſenſe*, in which the Major propoſition is true. It is falſe that the firſt Precept of the Moral Law by it ſelf *immediately*, without the *Intervention* of a *Supernatural Revelation, and the ſuperaddition of a poſitive Goſpel precept*, Commands us to believe in Chriſt the Mediator, for Juſtification by his Righteouſneſs imputed to us. It is one thing to believe in God conſidered ſimply as God, and only God; and it is another thing to believe in Chriſt for Juſtification, conſidered *not ſimply as God, or only as God*; but conſidered *as God-Man and Mediator* between God and Men. The firſt Command *by it ſelf immediately* requires faith in God, ſimply conſidered *as God*, and *only God*, and Chriſt being really and truly God, I have granted and do grant, that the firſt Commandment by it ſelf immediately doth require faith in him, conſidered *only as God*; which yet *is not a Juſtifying faith as ſuch.* But then Chriſt being not *only* God, but Man *alſo*; he being *God-Man*, and Mediator between God and Men, I deny that the firſt Commandment *by it ſelf immediately* requires faith in him, *as ſuch*: i. e. as God-Man for Juſtification; and I affirm that its *only mediately*, that it requires Juſtifying faith in him as *God-Man.* So that as I have often ſaid it is the ſupernatural Revelation with the poſitive precept of the Goſpel-Covenant, that *immediately and firſt in order of nature* obliges us to believe with a Juſtifying faith in Chriſt, God-Man, and Mediator between God and Men. According to that, *Exod.* 23. 20, 21. *Behold, I ſend an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your tranſgreſſions; for my Name is in him.* See *Deut.* 18. 15, 18, 19. and *Mat.* 17. 5. *Behold a voice out of the Cloud, which ſaid, This is my beloved Son, in whom I am well pleaſed; hear ye him.* In theſe Scriptures we have both a ſupernatural Revelation of the *Eternal word and Son of God*, Deſigned to be Mediator, and Actually mediating between God and Men; and alſo a poſitive Goſpel precept to believe in him; and it is by means of the ſaid Supernatural revelation and poſitive precept, that the firſt Commandment of the Moral natural Law obliges us to believe in Chriſt the Mediator with a Juſtifying faith: And the granting that the Moral Law doth thus require faith in Chriſt the Mediator, in as much as it obliges us to believe all ſupernatural Revelations which God makes known unto us, and to obey all poſitive Commands which he at any time lays upon us; is ſo far from making againſt the Goſpels having any poſitive precepts belonging to it; that on the contrary it plainly makes for the Goſpels having ſuch precepts, ſince it is by means of ſuch precepts, or precept that the Moral natural Law doth oblige Men to believe in Chriſt with a Juſtifying faith. And

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the ſame I have ſaid and do ſtill ſay, of Evangelical Repentance, as a meanſ of qualifying and diſpoſing Sinners for obtaining the pardon of their ſins by Faith in Chriſt. And here I may ſtop, and need not to go one ſtep further, in anſwering what he further Writes in his Seventh Chapter, to prove that the Moral Natural Law commands Faith and Repentance: for what I have ſaid already, doth ſufficiently anſwer whatever in it doth really militate againſt me. Moſt of it is altogether impertinent, as where he ſtrenuouſly proves what is not denyed, but was plainly owned and aſſerted in the *Apology*, that the Moral Natural Law requires Faith in God, and a legal Repentance, of all the ſinful Race of Mankind, that have the uſe of their Reaſon, and can diſcern between Good and Evil, The reſt of it contains a meer *non ſequitur*, and is nothing but a drawing of conſequences violently againſt the hair, as that becauſe the Moral Natural Law, of it ſelf, requires a Legal Faith and truſt in God, and a Legal Repentance for Sin; therefore it ſo requires a Juſtifying Faith in Chriſt the Mediator, and an Evangelical Repentance for pardon of ſin; which doth not at all follow, as I have ſhewed and proved at large, and have no obligation on me to do it over again. I am ſenſible that my following him to lay open his Impertinences and Inconſequent Reaſonings, hath already neceſſitated me to repeat too often the ſame things. I muſt therefore reſtrain my ſelf from purſuing him any further as I have done, and endeavour to come unto a ſpeedy cloſe of what is neceſſary to be ſaid on this Head, concerning the Precepts that belong to the Goſpel or Covenant of Grace: And, in order to this, there is no more needful to be done, but that (1.) I deſire the *Reader* carefully to attend unto a few things, which will be uſeful to preſerve him from being impoſed upon. (2.) That I put my *R. B.* in mind of ſome of his Miſtakes.

Firſt then, I deſire the *Reader*, that he may not be impoſed upon, to attend carefully to theſe few things. (1.) Whereas Mr. *G.* perpetually Talks of *a New Law*, and induſtriouſly labours to make People believe, that I hold the Goſpel to be a New Law of Duties, *by and for which* we are to be Juſtified and Saved: I declare that this is a groſs miſtake (to ſay no worſe of it) for I do not ſay that the Goſpel is ſimply *a New Law*, but with this mollifying reſtriction, that it is a *Law of Grace*, or *a New Law of Grace*: So I ſay often in the Apology. And the reaſon of my ſaying ſo, is, becauſe the Goſpel conſiſts *moſtly in Promiſes*, though it *be not without*, but *partly conſiſt in Precepts alſo*. This I have ſhewed in the Apology, that there are not only *Promiſes* in the *Goſpel* to thoſe who obſerve its Precepts, but that there are in it Promiſes of Grace to his People, to fit them for, and to aſſiſt them in the obſervance of its Precepts; and therefore it is fitly called not *ſimply a Law*, but *a Law of Grace*: So I call it, and believe it to be, and ſo it was called and believed to be, by other Orthodox Divines before I was born. But though I believe the Goſpel to be *a Law of Grace*, that requires Duties to be performed by the Grace of the Spirit, and accepted through the Mediation of Chriſt; yet I never ſaid, nor believed, that it is a Law which requires Duties, *by and for which we are Juſtified and Saved*. So far am I from ſaying or believing any ſuch thing, that I have publiſhed the contrary to the World in ſeveral parts of the *Apology*; and particularly in *Page* 38, 39, 40. 54. Indeed, it is my profeſſed belief, that Faith it ſelf is not any the leaſt part of that Righteouſneſs *by and for which* we are Juſtified before God.

(2.) The Second thing to be carefully attended unto, is, that by the Goſpel, or Law of Grace, I do not underſtand the Books of the New Teſtament; but the

the Covenant of Grace made with the Church through Christ, as it is Recorded in the Scriptures both of Old and New Testament.

(3.) The Third thing to be attended unto, is, that I always acknowledged that the First Commandment of the Moral Law obligeth to believe all the Supernatural Revelations, and obey all the Positive Precepts of the Gospel; from which Principle it is so far from following, that the Gospel hath no Precepts of its own, that on the contrary it plainly follows, that it hath Precepts of its own, otherwise the Moral Natural Law would never oblige us to obey them.

(4.) The Fourth thing to be attended unto, is, That since the Gospel, or Covenant and Law of Grace hath Precepts of its own; those Precepts must of themselves immediately oblige us to the performance of certain Duties, and by means of them the Natural Moral Law obliges us to the same Duties, tho not to be Justified and Saved *for the sake of those Duties*, but in order to other Gospel ends and purposes. If these Four things be carefully attended unto, they will preserve People, through the Blessing of God, from being imposed upon by the false Representation which Mr. *G.* gives of our Doctrine; which Wrong I freely forgive him, and heartily pray God both to give him Repentance and Forgiveness.

(2.) The Second and last thing I am here to do, is to shew my Reverend Brother some more of his Mistakes, in this part of his Seventh *Chapter*, concerning the Precepts of the Gospel.

(1.) And First, whereas he says in *Page* 44. That the *obedience* of a Believer is not called *Evangelical*, because it is *obedience to the Gospel, but because of the Principles of Faith and Love from which it flows*, and *in respect of the Evangelical Motives which animate and encourage it.* This *I* take to be a mistake, if he excludes the Gospel Covenants, requiring such Obedience, *from being one of the said Motives*; and my reason is, because the Gospel's requiring it, in order to Gospel-ends and purposes, is the principal reason wherefore we call it Evangelical Obedience. For it is the Gospel that of it self, directly and immediately, requires us to obey the Moral Law in such an Evangelical way, to wit, sincerely, with a renewed heart, from Principles of Faith in, and Love to Christ the Mediator, and God, as our Redeemer and Saviour by Christ. And further, as the Authority and Veracity of God revealing Truths to be believed, is the formal reason of our Faith, which makes and denominates it a Divine Faith; so the Authority and Will of God commanding Duties to be done, is the formal reason of our obedience, which gives it the Denomination of Divine Obedience, or obedience to God. And if this be true of obedience to God in general, that it is *called a Divine legal obedience, because it is obedience to God's Authority and Will, Commanding* it by his Law, then by Parity of Reason; it is true of that *special sort of obedience*, to wit, *Evangelical Obedience*, that *it is called Evangelical, because it is obedience to God's Authority and Will, Commanding and requiring it by his Gospel.* It were very strange, if the *Formal Reason of Obedience* did contribute nothing to the giving it *its Name, as well as its Nature.*

(2.) *Secondly*, Whereas in *Page* 45. he says, *That in* John 14. 1. *Christ himself told his Disciples, that they should act faith on him, because they were obliged to it by the same Command which required them to believe in God.* This is another Mistake, and the mistake is the grosser for this Reason, because by this mistake, Mr. *G.* imposes upon our Saviour, and makes him to say, that which he did not say, nor is it implyed in, nor necessarily consequent from

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his words. Our Lord Christ doth not say, Believe in me, *because ye are obliged to it by the same Command which requires you to believe in God.* This is Mr. *G*'s Fancy, or Fiction, which he should not have Fathered upon Christ: Who saith no such thing in *John* 14. 1. But only saith *there*, let not your heart be troubled, *Ye believe in God, believe also in me.* Or as the words might be rendred, *ye believe in God, and ye believe in me.* Now I appeal both to common sense, and to common honesty, and natural Conscience, whether to say, *ye believe in God, believe also in me*, be all one and the same thing, as to say, *ye should believe on me, because ye are obliged to believe on me, by the same command* (and by no other) *which requires you to believe in God.* For suppose the Disciples had been obliged to believe in Christ, *by another Command*, or *both by the same and also by another Command*, yet Christ might well have used the same words, and have said, *ye believe in God, believe also in me.* I do therefore put Mr. G. to prove, that because our Lord Christ said, *ye believe in God, believe also in me.* Therefore he told his Disciples, *that they should believe on him*, not because they were obliged to it by any positive precept of the Gospel, but *only* because they were obliged to it, by the same Command of the Moral natural Law, which required them to believe in God. Mr G. must not dictate to us his own fancies, but must prove to us the foresaid Consequence if he would have us to believe what he there says: For he ought not to think that we will believe it upon his bare word.

(3.) Thirdly, whereas he says, in p. 47. That *the act and object of faith* (to wit, faith in God before the fall, and faith in Christ after the fall) *Is the same, (Christ being God) and all the difference is only made by that which is the Circumstance (tho a deplorable one) of our own persons.* This is another great mistake, for the object of faith in God before the fall, is not altogether the same, with the object of Justifying faith in Christ the Mediator, since the fall. And the object not being the same, the Act of faith is not the same, but is different in proportion to the difference of the object. Moreover as the objective cause, so the efficient cause is different; for *the Medicinal Grace of Christ*, which is the efficient cause of Justifying faith since the fall, is of a different nature from that Grace of God, as the Author of innocent nature, thereby Man was enabled to believe in God before the * fall. And seeing Justifying faith in Christ, since the fall, hath both a different efficient cause, and a different object together with a different habitude unto its object; it seems to be *specifically distinct* from the faith which *Adam* had in God before the fall: For the different specification of Acts ariseth from the difference of the efficient cause, and object of the said Acts, and from the *different* way of their being conversant *about their respective Objects.* It is not a meer *different Circumstance* of our Case since *the Fall*, that causeth the difference of our *Justifying Faith now*, from *the Faith* of *Adam then*, before *the Fall*: But it is, (1.) The Difference of *the Efficient Cause*, or of *that spiritual influence of Grace which causeth our Justifying Faith in Christ the Redeemer.* (2.) It is *the difference of the Object, which is not now God formally and simply considered as God the Creator and Preserver and Ruler of innocent Nature; but nextly and immediately it is Christ considered as God-Man, and Mediator between God and Men*, and *ultimately, it is God Justifying penitent believers by and for the alone Righteousness of Christ.*

(3.) It is the difference of our Faith, its Habitude and Relation from such a different Cause to such a different Object. These Three differences are sufficient

* *See* Rutherford's Covenant of Life opened. p. 49. *lin.* 16, 17.

ent to make a different faith; but it doth by no Logick follow from hence, that every *difference of Circumſtance*, in the ſame ſtate of lapſed Nature, ſince the firſt Apoſtacy, would make our Faith in Chriſt to be of a different *Nature and Kind*. Now our Juſtifying Faith being thus *different* from the Faith of *Adam* before the Fall, it may very well, and it really doth fall under a different poſitive Precept, ſuch as that, *Acts* 16. 31. And yet I never denied but that the firſt Commandment of the moral natural Law, doth alſo require this Faith, but it doth not require it *after the ſame manner*, as the poſitive Precept of the Goſpel requires it.

(4.) *Fourthly*, Whereas from *page* 48, to 54. he endeavours to prove, *That becauſe the natural Moral Law obliges all men to a natural Legal Repentance, therefore it doth alſo of it ſelf immediately oblige them to an Evangelical Repentance*; and *that this it doth ſo as that there is no Poſitive Precept of the Goſpel which requires of Chriſtians, and obliges them unto the ſaid Evangelical Repentance*. In all his Diſcourſe there, he groſly miſtakes in drawing his Conſequence, which doth not come *naturally*, but is *forcibly* drawn againſt the clear Evidence of Scripture, as I have proved before; And therefore I utterly deny his Conſequence; and affirm on the contrary, That over and beſides the moral natural Law, there are Evangelical Precepts belonging *to the New Covenant*, or Law of Grace, which *requires* of us an *Evangelical Repentance*, conſidered *under this formal Notion, as ariſing from the perſwaſion of Gods Mercy in Chriſt to the truly penitent, and as a means to prepare and diſpoſe us for pardon, and as having pardon enſured to it by Promiſe through Chriſt. To ſuch a Repentance thus conſidered, the moral natural Law doth not by it ſelf immediately* oblige us; and yet it was never denied by us, *but that mediately it doth oblige us to it*, in as much as it obliges us to obey the Poſitive Precepts of the Goſpel, which require ſuch a *Repentance* of men to whom the Goſpel is Preached.

(5.) *Fifthly*, Whereas he ſays in *page* 51. *That the moral natural Law, not only urgeth the unregenerate to Repentance, but alſo moveth them to build their hopes of Life upon it*. That is a very groſs and dangerous miſtake. For it is a great ſin for unregenerate men (or indeed any men whatſoever) to build their hopes of life upon *their Repentance*; ſurely then the holy Law of God doth not move them to it, otherwiſe it ſhould move them to ſin; which is falſe, and borders upon Blaſphemy. The Truth is, The Law of God doth not move men to any ſuch Thing, it rather moves ſinners to deſpair of ever obtaining life by and *for their Repentance*, or any thing they do, or can do: And ſince, as Mr. *G.* ſays, *p.* 51. [*The Goſpel inſtructs us to put our whole and entire confidence in Chriſt and his Righteouſneſs alone*]. Where *the Light of the Goſpel* is ſuperadded to that of *the Law*, there the Law is a *School-Maſter* to bring men to Chriſt; and Objectively moves them not to ſeek nor hope for Juſtification and Salvation on the Account of any thing done by Themſelves; but rather to ſeek and hope for life and ſalvation only in Chriſt, and on *the alone account of his Righteouſneſs and Death*.

Thus I have refuted his firſt grand Aſſertion, which he takes ſo much pains to prove in his Seventh Chapter, That the Goſpel hath no precepts, and requires no obedience. I have ſhew'd that it hath precepts, and requires duty and obedience of all thoſe unto whom it is Preached, and have anſwered his objections againſt the truth revealed in the ſacred Scriptures, and believed by the faithful Orthodox Miniſters, and People of the Lord in all the Ages of the *Church*.

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SECT. IV.

His ſecond aſſertion is, that the Goſpel hath no threatnings. This I have refuted before in my remarks on his ſixth Chap. but as I ſaid there, I muſt make ſome further Animadverſions on it here, in its proper place. For the clearing up of the truth in this matter, conſider then, that the Goſpel-Covenant hath ſome threatnings againſt the unbelievers, and unregenerate, to whom it is preached, and other threatnings againſt regenerate believers. Firſt, the Goſpel-Covenant hath ſome threatnings againſt *unregenerate unbelievers*, to whom the Goſpel is Preached, and the deſign and uſe of ſuch threatnings, is to bring Men off from their unbelief, and to move them to believe in Chriſt, and to give themſelves up to him in Covenant, that by him they may be ſaved both from the puniſhment threatned in the Law and Covenant of works, and alſo from that further degree of puniſhment, threatned in the Goſpel againſt all that neglect and refuſe to accept and make uſe of the Soveraign, and ſaving remedy provided by God and offered in the New Covenant, or Law of Grace. This I proved ſufficiently before, from *John* 3. 18, 19. and *Mark* 16. 15, 16. compared with *Rom.* 2. 16. and *John* 12. 48. To which Places may be added *Mat.* 11. 21, 22, 23, 24. and *Mat.* 21. 43, 44. and others. *Secondly*, The Goſpel-Covenant *hath Threatnings againſt Regenerate Believers*, That in caſe they ſhould not perſevere to the end, in faith and holineſs, but ſhould totally and finally fall away, they ſhould be moſt ſeverely puniſhed for their Apoſtacy. For the clearing of this, I will briefly do theſe Two Things: (1.) Show that there really are threatnings againſt regenerate believers, in caſe they ſhould Apoſtatize. (2.) That thoſe threatnings belong to the Goſpel. And (1.) That there are ſuch threatnings, appears from *John* 15. 6. If a Man abide not in me, he is caſt forth as a branch, and is withered, and Men gather them and caſt them into the fire, and they are burned. Here is a threatning againſt thoſe who are in Chriſt, that if they abide not in him, they ſhall be burned. The like conditional threatning we have againſt the believing *Romans*, who were beloved of God, and called to be Saints. *Rom.* 8. 13. *If ye live* after the fleſh, *ye ſhall die*; but *if ye through the Spirit do mortify* the deeds of the body, *ye ſhall live*. And *Rom.* 11. v. 20, 21, 22. Thou ſtandeſt by faith, be not high minded, but *fear*. For if God ſpared not the natural branches, take heed leſt he alſo ſpare not thee. Behold therefore the goodneſs and ſeverity of God:—— Towards thee, goodneſs, *If thou continue in his goodneſs: Otherwiſe thou alſo ſhalt be cut off*. So we have recorded in the Scripture, a moſt terrible threatning againſt the believing *Hebrews* if they ſhould totally and finally Apoſtatize; and that we might be ſure that the threatning is not only againſt hypocritical Profeſſors of the Chriſtian Religion, but that it is alſo againſt Regenerate Believers, upon ſuppoſition of their Apoſtacy, the Apoſtle *Paul* includes himſelf in the number of thoſe againſt whom he denounceth *the Threatning*; as it is written, *Heb.* 10. 26, 27. *If we ſin wilfully after that we have received the knowledg of the Truth, there remaineth no more ſacrifice for ſin, but a certain fearful looking for of Judgment and fiery indignation, which ſhall devour the adverſaries.* See alſo to this Purpoſe, *Heb.* 10. 38. of which we ſpake in the Apology, p. 55. And take notice of what Mr. *Dickſon* obſerves on *Heb.* 2. 3. How ſhall *we* eſcape, if we neglect ſo great ſalvation, *The Apoſtle* (ſaith Dickſon) *Joyneth himſelf with them in the Threatning*. And again, on *Heb.* 12. 25. much more ſhall not we eſcape, if we turn away from him that ſpeaketh from Heaven.

He Joyneth himſelf * (ſaith Mr. *Dickſon*) *in the ſame danger with the People, if he ſhould turn away, or refuſe. Then* (ſaith he) *Preachers ſhould do well to lay the edg of their threatnings to their own Hearts, and to Enroll themſelves amongſt the threatned*, &c. From theſe places of Scripture, and others that might be alledged to the ſame purpoſe, it manifeſtly appears that there are threatnings againſt Regenerate Believers, if they fall away. Now, in the ſecond Place, That the ſaid Threatnings do not belong only to the Law of Works, but that they are truly Threatnings that belong to the Goſpel-Covenant or Law of Grace, may thus appear. Regenerate Believers *are not under the Law*, Rom. 6. 14. They are not under the *Threatning, Condemning Power of the Law of Works*. They are not only cauſally, but *actually Redeemed from the Law's Curſe*: Therefore the Threatnings wherewith they are conditionally Threatned, are not Threatnings that belong to the Law of Works, as ſuch; but they are Threatnings that belong to the Goſpel-Covenant or Law of Grace, under which Believers are. *I* grant indeed, That (1.) True Regenerate Believers are not abſolutely under thoſe Threatnings, and that they are not bound to believe that thoſe Threatnings ſhall be Executed upon them. Nay, (2.) on the contrary, if they know themſelves to be true Regenerate Believers, and that none ſuch ſhall ever totally and finally fall away from Chriſt? I grant that they ought to believe that the ſaid threatnings ſhall never be executed upon them. Yet for all that, it is evident by the Scriptures before mentioned, that true regenerate believers are conditionally under the ſaid threatnings, and are bound to believe that they would be executed and fulfilled upon them, if they ſhould totally and finally fall away. And our God in great wiſdom and mercy hath thus ordered his Covenant, that the belief of the foreſaid conditional threatnings, may be a means to preſerve his own people from Apoſtacy, and to make them perſevere in faith and holineſs to the end. According to that *Jerem.* 32. 40. I will put my fear in their hearts, that they ſhall not depart from me. Compared with *Rom.* 11. 20, 21, 22. And *Heb.* 4. 1. and 12. 28, 29. And 1 *Pet.* 1. 5. Who are kept by the Power of God *through faith* unto ſalvation.

Mr. *G.* doth, or may know that this is no new ſingular opinion of mine, that the Goſpel hath its own threatnings, for as I ſhewed in the Apology p. 27. the Learned Profeſſors of *Leyden* were of the ſame Judgment before me. And ſo was Mr. *Rutherford*, as appears by what I quoted out of him, there in p. 63. And Monſieur *Turretin*, as was ſhewed there alſo, in p. 103. Whereunto I now add other Teſtimonies as (1.) The learned and diligent *Pezelius* writing againſt *Flacius* above an hundred years ago, gave Teſtimony to this truth, that the Goſpel hath its own threatnings. † *There*

* Dickſon's *Expoſition of the Epiſtles*, in Engliſh. edit. Lond. 1659. *Obſervations on Epiſtle to the* Hebrews, *page* 222. 223, *and* 273.

† Sunt Teſtimonia vocis Divinæ nota piis omnibus, quæ oſtendunt re le dici quod Evangelium habeat comminationes ſeveriſſimas; utenim hæc eſt Evangelii vox; qui crediderit, & Baptizatus fuerit, ſalvus erit; ſic antitheſis mox addita ſimiliter ad Evangelium pertinet; qui non crediderit condemnabitur, ſimiles antitheſes ſunt & in his dictis. qui credit in filium habet vitam æternam; qui non credit filio, non videbit vitam, ſed ira Dei manet ſuper eum. Item, qui credit in Filium non Judicatur: qui autem non credit, jam Judicatus eſt. Eas eſſe voces Evangelii propriiſſimas non dubium eſt: & tamen non ſolum ſunt promiſſiones dulciſſimæ de gratia Dei, de Juſtitia coram Deo, de ſalute æterna——ſed etiam comminationes ſunt ſeveriſſimæ arguentes hoc peccatum, quod eſt incredulitas in Filium Dei Mediatorem, & relinquentes ſub æterna condemnatione omnes non credentes in hunc Filium. 4th Par. Obj. & Reſp. Theolog. Collect. ex Scriptis Ph. Melanct. opera Chriſtoph. Pezelii, loc. de definit Evang. pag. 161.

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are (saith *Pezelius*) *Teſtimonies of Gods word, known to all the Godly; which ſhew that it is rightly ſaid, that the Goſpel hath moſt ſevere threatnings. For as this is the voice of the Goſpel: He that believes and is Baptized, ſhall be ſaved,; ſo the Antitheſis or contrary propoſition immediately added, doth likewiſe pertain to the Goſpel; He that believeth not ſhall be damned. The like Antitheſes are alſo in theſe ſayings: He that believeth in the Son hath eternal Life; he that believeth not the Son, ſhall not ſee Life, but the wrath of God abideth on him.* In like manner, *He that believeth on the Son, is not condemned; but he that believeth not is condemned already It is not to be doubted but that theſe are the moſt proper voices, or words of the Goſpel; and yet they not only contain moſt ſweet Promiſes concerning the Grace and Favour of God, and Righteouſneſs before God, and concerning Eternal Life, to all that by Faith embrace the Mediator revealed in the Goſpel: But they likewiſe contain moſt ſevere Threatnings, reproving and condemning this ſin, which is a disbelieving the Son of God the Mediator, and leaving under this eternal Condemnation, all that believe not in his Son.* Thus *Pezelius*, who there alſo ſhews, that *Flacius* did abuſe the Authority of *Luther*, and wreſt his words, to make People believe that the Goſpel hath no Threatnings of its own, but that it only borrows the Threatnings of the Law, as Mr. *G.* ſays after his Maſter *Flacius*.

2. 2*dly*, The whole Synod of *Dort*, and that is, the Delegates from all the beſt reformed Churches, bear witneſs to this Truth, That the Goſpel hath its own Threatnings, as is to be ſeen in their 14*th* Canon, concerning the fifth head of Doctrine, to wit, Perſeverance.

* [*But as it pleaſed God to begin in us this work of Grace by the Preaching of the Goſpel, ſo he preſerves, continues and perfects it by the hearing, reading and meditating, by the Exhortations, Threatnings and Promiſes of the ſame Goſpel, and alſo by the uſe of the Sacraments.* Theſe are the words of the foreſaid 14*th* Canon, which was ſubſcribed by the whole Synod, without exception. Now this is ſuch a Teſtimony for the Truth which I defend, *that the Goſpel hath its own Threatnings*, as I think ſhould be of more weight with true Proteſtants, than the Teſtimony of that erroneous Perſon *Flacius Illyricus*, and the few Diſciples that he may have in the world at this day.

3. 3*dly*, The Reverend and Learned Authors of the *Dutch* Annotations, bear Teſtimony to this Truth, witneſs their Annotation on *Rom.* 2. 6. *Who ſhall recompence every Man according to his works.* [*This* (ſay they) *may well be applyed alſo to the recompencing according to the promiſes and threatnings of the Goſpel*, &c.] This is a moſt clear irretragable Teſtimony, for in theſe words compared with what goes before (concerning recompencing even Heathens according to the promiſes and threatnings of the Law), they plainly acknowledge that the *Goſpel as diſtinct from and as oppoſed to the Law, hath its own promiſes and threatnings*, According to which Chriſtians ſhall be Recompenced.

4. 4*thly*, The Learned and Judicious *Pool*, in his Annotations on *Deut.* 29. doth in a Remarkable inſtance bear witneſs to this truth, for he ſaith that the wicked perſon, of whom it is there written v. 19. That when he heareth the words of the curſe, he bleſſes himſelf in his heart, ſaying I ſhall have peace, tho I walk in the Imagination of my heart, to add Drunkenneſs to Thirſt: Was one of thoſe who think that the Goſpel hath no threatnings. See *Pool's*

* Quemadmodum autem Deo placuit opus hoc ſuum gratiæ per prædicationem Evangelii in nobis inchoare; ita per ejuſdem auditum, lectionem, meditationem, adhortationes, minas, promiſſa, nec non per uſum Sacramentorum, illud conſervat, continuat & perficit. Act. Synod. Dordrac. Part. 1. Pag. 313.

Annotation on the 21 verſe of the 29th of *Deutronomy*, where, upon theſe words. [The Lord ſhall ſeparate him to evil,---According to all the curſes of the Covenant], he ſays expreſly that *He* (to wit, the Lord) *Intimates that the Covenant of grace which God made with them, hath not only bleſſings belonging to it, as this fooliſh perſon imagined, but curſes alſo to the Tranſgreſſors of it.* Here Mr. *Pool* ſays, That that fooliſh perſon imagined that the Covenant of Grace had *only* bleſſings belonging to it; and this is in effect the ſame thing as if he had ſaid that *the fooliſh Man* imagined that the Covenant of Grace *had only promiſes of bleſſings, but no threatnings of curſes belonging to it.*

5. *5thly*, The Judicious *Hutcheſon*, in his expoſition on *John's* Goſpel, gives expreſs Teſtimony to this truth. Witneſs thoſe formal words of his on the 47. verſe of the 12th Chapter of *John's* Goſpel. p. 256. [Albeit *the Goſpel be glad tydings of joy, and contain Cordials and remedies againſt all curſes and threatnings of the Law; yet it contains alſo threatnings againſt deſpiſers, as terrible as any threatning of the Law.*] Theſe words do ſo plainly ſhew that he believed the Goſpel hath threatnings of its own, diſtinct from the threatnings of the Law, that I need not ſay any thing to prove that to be their meaning: For it is ſelf-evident that they have that meaning and can have no other.

6. *6thly*, Mr. *Rutherford* is again expreſs in his Covenant of Life opened, for the ſame truth that the Goſpel or Covenant of Grace hath threatnings. Witneſs his own formal words, *Part* 1. *Page* 92. [*As the Commands and Threatnings of the Covenant of Grace lay on a real Obligation, upon ſuch as are only externally in Covenant, either to obey or ſuffer; ſo the promiſe of the Covenant impoſes an Engagement and Obligation, upon ſuch, to believe the Promiſe.*] Now if there are Threatnings of the Covenent of Grace, then are there Threatnings of the Goſpel alſo; For the Goſpel and the Covenant of Grace, is all one. See in the Second Volume of *Pool's* Annotations, the Note on *Heb.* 12. 29. together with the Explication of 2 *Theſ.* 1. 8, 9.

7. *7thly*, And laſtly, the Reverend and Learned Dr. *Owen*, above all others doth fully and clearly give Teſtimony unto this truth, that the Goſpel *hath its own proper threatnings diſtinct from the threatnings of the Law*, his words are as follows. [" *As the ſum of all promiſes* (to wit, of the Goſpel) *is enwrapped in theſe* " *words, he that believeth ſhall be ſaved.*" Mark. 16. 16. *So that of all theſe* " *threatnings*, i. e. the ſum of all theſe threatnings of the Goſpel, *is in thoſe* " *that follow, he that believeth not, ſhall be damned.* And a like ſummary of " Goſpel-promiſes and threatnings, we have, *John* 3. 36. *He that believ-* " *eth on the Son, hath everlaſting Life, and he that believeth not the Son, ſhall* " *not ſee Life, but the wrath of God abideth on him.* And threatnings of this " nature are frequently ſcattered up and down in the New Teſtament. See " *Rom.* 2. 8, 9. 2 *Theſ.* 1. 6, 7, 8, 9, 10. 1 *Pet.* 4. 17, 18. And theſe threat- " nings may be ſo far called Evangelical, in as much as they are *proper* to the " Goſpel, and *diſtinct* from all the threatnings of the Law. The Law knows " no more of Goſpel-threatnings, than of Goſpel-promiſes. The threatnings " of the *Law* lye againſt ſinners for ſins Committed; the threatnings of the " Goſpel are againſt Sinners, for refuſing the remedy provided and tendred " unto them. They are ſuperadded unto thoſe of the Law, and in them doth " the Goſpel, when rejected become *Death* unto *Death*, (2 *Cor.* 2. 16.) By the " addition of that puniſhment contained in its threatnings, unto that which " was contained in the threatnings of the Law.] Thus Dr. *Owen*, let any

* Dr. *Owen* on *Heb.* 4, v. 1, 2. Pag. 180. Vol. 2.

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that desire further satisfaction in this matter, read *there*, what goes before and follows after this which I have here quoted; and they may find it in that large discourse of the Learned Doctor. I could bring more witnesses to give Testimony unto this truth, that the Gospel hath its own proper threatnings, and to shew that it is no new notion of mine, no singular opinion of my inventing; but I need no more: These are sufficient to shew that it was the common faith of Christ's Church, before I was born, that it is so at this day, and I trust, it will be so, after I am dead, and gathered to my Fathers.

Having thus established the truth, in the next place we must consider what Mr. *G.* objects against it; and for the proof of his Negative, that the Gospel hath no threatnings.

Obj. 1. He first cites *John* 3. 17. p. 54. *For God sent not his Son into the World to Condemn the World; but that the world through him might be saved.* Very true, what then? Why then saith Mr. *G. What could Christ have said more to assure us, that in the Declaration of the Gospel he did not threaten Death, but promise Salvation to Sinners, whom the Law menaced, and who were Condemned by its sentence.* Answer, here is a piece of Confidence, that I do not remember, I have ever met with the like. Doth this brother think that he can draw Men to his opinion, by confident talk and big words, without so much as a shadow of right reason! For in this Argument there is not the least appearance of reason. *Christ tells us, that God sent not his Son into the world to Condemn the world, but that the world through him might be saved. Therefore he could have said no more to assure us, that the Gospel hath no threatnings, or that in the Declaration of the Gospel, he did not threaten Death, but promise life to Sinners.* This Consequence is such as Mr. G. may be fond of, as being like enough to his way of reasoning in other parts of his discourse; but I do not think that any Scholar who knows the rules of right reasoning will ever admire it, or be convinced by it. For my part, I must say, that I have not known a Learned Man to have reasoned so loosely and incoherently in a serious matter, of such importance as this. If one should seriously reason thus in the Schools of *Cambridge* or *Oxford*, &c. I doubt not but he would be hissed at. And if he be not serious, but only writes thus to shew his wit, (which I cannot prove, and therefore will not affirm) I am sorry that I should have any thing to do with him. But supposing that he is himself mistaken, and did not meerly design to act a part, and right or wrong to draw away Disciples after him; I owe him that service of Love, as to show him his mistake, and direct him into the way of truth, which is that we all profess to Love and seek after: And it is no hard matter to do that, for in order thereunto there is no more needful but to tell Mr. *G.* that if our Lord Christ had said, *That God sent not his Son into the world, to threaten the world with death in any sense, but only to make an absolute promise of Life to the world*; Then he had said a great deal more, (than he doth in *John* 3. 17.) To assure us that the Gospel hath no threatnings, or that in the Declaration of the Gospel, he did not threaten Death, but promise Life to Sinners. For so, the thing had been *undeniably evident*, to wit, that the Gospel is nothing but an absolute promise, and that it hath neither threatning nor conditional promise. Whereas having said no more in *John* 3. 17. *But that God sent not his Son into the world to Condemn the world, but that the world through him might be saved*: We can have no assurance at all from those words, *that the Gospel hath no threatnings*. For the Gospel's having Conditional threatnings, that if Men do not believe and repent, they shall be Condemned, *is so far from being inconsistent* with

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Chriſt's not coming to Condemn, but to ſave the world; that on the contrary the ſaid conditional threatnings *are one means to ſecure* the world from Condemnation, *and to bring* them unto ſalvation. It ſeems Mr. *Goodwin* thinks, that if once the Goſpel threaten an unbeliever, by ſaying to him, if thou do not believe in Chriſt thou wilt be Condemned; the Man is undone for ever, he is Irrecoverably loſt, and cannot poſſibly be ſaved: But that is a very groſs miſtake, and ſuch a Conſequence is ſo far from being true; that on the contrary ſuch a conditional threatning may through the Grace of God, be an uſeful means to fetch the Man off from his unbelief, and to bring him unto faith in Chriſt, and through faith unto ſalvation. Hence Mr. *Hutcheſon* on *John* 12. 47. Saith p. 256. that *not only rich promiſes, and gracious offers, but even ſharp threatnings are a means appointed of God, to ſtir up Men to embrace the Goſpel.* And this is not only true of the ſharp threatnings of the Law, but it is true alſo ofthe threatnings of the Goſpel. Hence *Julius Firmicus* many hundred years ago ſaid, * [*The mercy of God makes haſt to correct, or reclaim erring Men by frequent threatnings.*] And our Saviour no doubt was of this mind when he gave Commiſſion to his Apoſtles, and bids them go into all the World and Preach the Goſpel to every Creature, ſaying, *Mar.* 16. 15, 16. *He that believeth and is baptized ſhall be ſaved, but he that believeth not ſhall be Damned.*

2. 2*dly*, p. 54. He objects that *John* 12. 47. Our Saviour ſaith, if any Man hear my words and believe not, I Judge him not: For I came not to Judge the world, but to ſave the world. And from theſe words, he infers, *That Chriſt doth not threaten, much leſs Judge and Condemn an unbeliever.* I Anſwer, that Mr. G. here draws two inferences from Chriſt's words *John* 12. 47. (1.) That *he doth not threaten* an unbeliever *now*, becauſe he did not come to Judge, but to ſave the world *then*. (2.) That he *doth much leſs Judge and Condemn* an unbeliever *now*, becauſe he did not come to Judge, but to ſave the world *then*. Now neither of theſe inferences, would come freely and naturally from Chriſt's words, if Mr. G. did not draw them both by force and violence. And firſt, it doth not follow by any rule of right reaſoning. Chriſt did not then come to Judge, but to ſave the world. *Therefore* he doth not threaten an unbeliever. For both are very well conſiſtent, and he might do both. He might both come *then*, not to Judge but to ſave the world; and he might likewiſe threaten an unbeliever, and he may at this day threaten ſuch a perſon: His threatning an unbeliever, is an uſeful means to an unbeliever's not being Judged, (that is, Damned) but ſaved, as was ſhewed before. Nor ſecondly, doth it follow by any true Logick. Chriſt did *not then* in his State of Humiliation come to Judge, but to ſave the world. Therefore now in his State of Glorious Exaltation he doth not Judge, and Condemn an unbeliever. For if it be an unbeliever that lives and dies in unbelief; either he is not Judged and Condemned at all (which I hope Mr. G. will not ſay, unleſs he renounce his Creed and abjure the Chriſtian faith) or if he be Judged and Condmned, he is Judged and Condemned by Chriſt. For it is written *John* 5. 22. That the father Judgeth no Man, but hath Committed all Judgment to the Son. I conceive the grounds of Mr. G's. miſtake are theſe two. (1.) His not diſtinguiſhing between the threatning of Condemnation, and the Condemnation it ſelf threatned. (2.) His not diſtinguiſhing on the one hand, between Chriſt's firſt coming in a State of Humiliation, to Preach the everlaſting Covenant,

* Miſericordia Dei errantes homines corrigere frequenti comminatione feſtinat. Jul. Firmic. Matern. de Errore Profan. Religionum, Pag. 80. Edit. *Oxon.* 1678.

or

or Law of Grace, and to ratify and confirm it by his Death, and alſo to purchaſe for his People the ſalvation promiſed in the ſaid Covenant or Law of Grace: And on the other, his ordination to be the Judge of quick and dead (*Acts* 10. 42.) Together with his ſecond glorious coming to Judge the world at the laſt day, according to the Goſpel. (*Acts* 17. 31. *Rom.* 2. 16). For if he had duly conſidered how diſtinct theſe things are, the one from the other; he might eaſily have ſeen that his conſequence is non-conſequent. There is no conſequential and true reaſoning from the denial of the Condemnation threatned, to the denial of the threatning it ſelf. Nor is there any Conſequential and true Reaſoning from the denial of Chriſts Judging and Condemning the world, *then at his firſt coming* in a State of Humiliation; to the denial of his Judging and Condemning of an unbeliever, *now* immediately after his Death, and *hereafter* at the general reſurrection. For, as hath been ſaid, Chriſt doth both. He did not *firſt* come to Condemn, but to ſave the world. And yet he both *then* threatned and *now* ſtill threatens unbelievers. He did not *firſt* come to Judge, but to ſave the world. And yet he doth *now* both Judge and Condemn the Soul of an impenitent unbeliever, immediately after Death, and will further both Judge and Condemn him Soul and Body, after the Reſurrection. Children that have learned their Catechiſm, do in part know theſe things. See the aſſemblies Annotations on *John* 3. v. 17. And on *John* 12. 47. And *Pool's* Annotations 2d volume, on *John* 12. 47. But if Chriſt's words in *John* 12.47. Will not prove that he doth not threaten nor Judge, and Condemn an unbeliever; Mr. *G.* undertakes to prove it by words of his own, therefore he ſays, [*Chriſt knew that ſalvation of Sinners was the work which he came into the world to perform, and that the office of a Judge did not belong to a Mediator, he accordingly diſowns it.*] This is the third Argument which he brings to ſtrengthen and confirm the ſecond. And when it is put in form, it is thus,

Obj. 3. *Chriſt is a Mediator, and the Saviour of the world; therefore Chriſt is not the Judge of the world, nor doth he threaten to Condemn an unbeliever.* And becauſe he knew that the Conſequence would be denied, as moſt falſe and impious, and contrary to a fundamental Article of the Chriſtian Religion. He labours to prove it. But how doth he prove it? Why, his way of proving it is extraordinary and *peculiar* to himſelf. For in order to prove, that becauſe Chriſt is a Saviour and Mediator, *therefore he is not the Judge of the world*, no, not of an *unbeliever* in the world, he aſſerts two things. (1.) That *Chriſt knew that the office of a Judge, did not belong to a Mediator.* (2.) *That Chriſt diſowned the office of Judge, as not belonging to a Mediator.* (1.) Mr. Goodwin *affirms, that Chriſt knew that the office of a Judge did not belong to a Mediator.* Now Reverend Sir, if I dare be ſo bold, let me ask you, how do you know that Chriſt knew this. Surely, if you know this, (which is a ſecret unknown to other Men), it muſt be by Chriſt's telling you that he knows it. I demand then, *where* and *how* did Chriſt tell you this ſecret? Hath he told you it in any part of the Holy Scriptures of the old or New Teſtament? If ſo, be pleaſed to do me the favour to tell me the Chapter and Verſe, that I may likewiſe know it. For tho I have read the Bible, yet ſeriouſly I profeſs not to have met with any one paſſage in it, which diſcovers to me that ſecret. *That Chriſt knew that the office of a Judge did not belong to him, becauſe he is a Mediator.* Or will you ſay, that Chriſt hath not told you this ſecret, by

* Diſcourſe of the true nature of the Goſpel, c. 7. p. 54.

Scripture but by an immediate Revelation, without Scripture? If you give me this anſwer, I reply. (1.) That you muſt prove that you have ſuch an immediate Revelation from Chriſt; for I cannot believe you in this matter upon your bare word. (2.) If you had it by immediate Revelation only, I hope you will not be offended with me, tho I do not believe it, till it be immediately revealed to me alſo. (3.) Chriſt hath been ſo far from telling you either mediately or immediately, by an outward and written, or by an inward and unwritten Revelation that *he knows that the office of a Judge, did not belong to him, ſince he is Mediator*; That he has plainly enough told you the contrary (if you had eyes to ſee and a heart to believe it); for thus it is written, and they are the expreſs formal words of Chriſt himſelf, in *John* 5. 22. The father Judgeth no Man, but *hath committed all Judgment to the Son.* Now the Son is certainly Mediator. Therefore the Father hath committed all Judgment to the Mediator. And ſince the Father hath committed *all Judgment* to the Son, and Mediator, ſurely *the office of a Judge belongs to the Mediator, by vertue* of the Father's *Commiſſion.* And this Chriſt knows to be true, and hath told it plainly unto us by his Evangeliſt *John.* And if you would have it told you yet more plainly, be pleaſed to read and conſider the 27 verſe of the ſame 5th Chapter of *John.* Where Chriſt ſays, That *the Father hath given the Son Authority to execut Judgment, becauſe he is the Son of Man.* On which place the aſſemblies Annotations have this note. Authority to execute Judgment is [*Supream power to Govern and Adminiſter all things*]. Becauſe he is the Son of Man. That is [*Not only as he is God, but alſo as he is Man, that all Men may ſee their Judge.* Rev. 1. 7.] And on the ſame, *John* 5. 27. The *Dutch* Annotators ſay, as followeth. And hath given him power to execute Judgment alſo, [i. e. *To Govern all things with power of Life and Death, and eſpecially at the laſt day,* Mat. 28. 18. Rom. 14. 9. Rev. 1. 18.] Becauſe he is the Son of Man [that is, *Becauſe he having aſſumed the humane nature into the unity of his perſon, is appointed by God for a Judge and Mediator, and ſhall alſo as Man execute the ſame office.* Dan. 7. 13. John 17. 2. Acts 10. 42. *and* 17. 31.] The laſt *Engliſh* Annotations, 2d volume have the like note on *John* 5. 27. But eſpecially Mr. *Hutcheſon* in his expoſition on *John* 5. 27. Is full and clear. His words are theſe † [Chriſt declareth, that not only as God, he hath a Fountain of Life, equally with the Father; but *That he hath Authority given him from the Father, to execute or do Judgment, even becauſe he is the Son of Man. By executing or doing Judgment, of which.* v. 22. *We are to underſtand a Dominion and Government over all things, and particularly the power of Life and Death, to Condemn, or abſolve.* Which will be eſpecially verified in the Judgment of the laſt day, of which he ſpeaketh, v. 28. 29. And Chriſt ſaith, Authority is given him to do this, *Becauſe he is the Son of Man,* or as he is the Son of Man. Whereby we are not to underſtand his humane nature ſimply conſidered, but his office and his humane nature, as united in one perſon with the *Godhead*, that becauſe he is God-Man, the Mediator of ſinners, and took on our nature for that end, therefore he hath all power committed to him *as Mediator*, for the good of the Church; the Exerciſe whereof he fully entred upon after his reſurrection. *Mat.* 28. 18. *Rom.* 14. 9. *Rev.* 1. 18. *Pſal.* 2. 8,9,10,11.— And he is the viſible Actor and Judge in theſe Adminiſtrations, which could be done by none but him who is God alſo, and particularly in the laſt day, wherein he ſhall be *Judge in viſible Shape*, Acts 10. 42. and 17. 31.

† Hutcheſon *on* John, *pag.* 76. *on the* 27*th verſe of the* 5*th Chapter.* *Ibid.*

Ibid. Doctrin. 3. Mr. *Hutcheſon* ſaith that *Chriſt hath a donative Kingdom as Mediator, God-Man, for the good of his Church*, &c. And Doct. (6.) He ſaith, that *Chriſt in the work of Redemption, and Adminiſtration of all things, for the elect's behoofe; is the Father's Commiſſioner, and hath a delegated Authority*, &c. And a little after in the ſame place he ſaith, That *as the Son of Man and Mediator, this Authority is given to Chriſt, as to a delegate.* Thus *Hutcheſon.* By all which you may eaſily ſee that Chriſt knows very well, *That the office of a Judge belongs to the Mediator.* And truly it is matter of wonder to me that ever a Sober Man ſhould have Printed and Publiſhed to the world, That *Chriſt knew that the office of a Judge did not belong to a Mediator.* And yet not content with this, Mr. *G.*

2*dly*, Aſſerts that *Chriſt hath diſowned the office of a Judge, as not belonging to a Mediator.* I ſeriouſly profeſs, it grieves me to find ſuch things in the Ingenious Mr. *Goodwins* book, and tho he hath made himſelf my adverſary, without any juſt cauſe given by me, that I know of; yet I am not willing, to Animadvert on this aſſertion of his, ſo ſeverely as the nature of the thing deſerves. I ſhall only tell my Reverend Brother. (1.) That here he aſſerts that whch he can never prove, and I adviſe him as his friend not to attempt the proof of it; for by ſo doing he will but make the matter worſe; and ſome of the Lovers and Honourers of our Lord Chriſt, may be ready to appear againſt Mr. G. in this cauſe of Chriſt, and to maintain the negative that *Chriſt never diſowned the office of a Judge, as that which did not belong to a Mediator.* I hope Mr. *G.* will never be ſo impertinent as to alledg for proof of his aſſertion, that in *Luk.* 12. 14. Chriſt ſaid, Man, *Who made me a Judge, or a divider over you?* For that relates wholly to another matter, and the meaning is that, Chriſt was not *called to the office of a civil Judge, Mediator, or Arbitrator*, between the two Brothers who differed about the dividing of the Inheritance: And yet I do not know any place of Scripture, that ſeems to be ſo much for his purpoſe, if he can but make people believe that the *Meer ſound of the words, is the ſure and beſt means* to find out the *true meaning* of a Text. (2.) I think it may not be amiſs to tell my Reverend brother, That the moſt vile Sect of the old *Gnoſticks*, the Diſciples of *Valentinus*, were all for Chriſt's being a *Saviour*; but would not have him to be a *Lord*: For if he be once admitted to be a *Lord* and *King*, he may prove to be a *Judge too*, and to have power both to *threaten*, and alſo *Judge* and *Condemn unbelievers* and *wicked livers*, ſuch as the old *Gnoſticks* were: And that is a dangerous buſineſs to ſuch as them. Hence, as the Ancient father *Ireneus* tells us. * *They ſay, that Chriſt, the Saviour, (for they will not call him Lord) did nothing in publick, for the ſpace of thirty years.*] They thought belike that it did not *belong to the office of a Saviour* to be a *Lord* or a *Judge*; therefore they would not have him called, *Lord*, but *Saviour*: For that ſweet word *Saviour*, in their Judgment Savoured of nothing but *free grace to ill livers*: Whereas the word *Lord* or *Judge*, Savours of *power to command obedience, and Authority to threaten and puniſh* the diſobedient, which very thing made the word it ſelf ſo unſavoury to them, that they were not willing to pronounce it with their lips. But I am ſure, Mr. *G.* ſhould know and I hope he doth know better things. The Reverend Dr. *Owen*, in the *Prolegomena* to the (1) volume of his Commentary on the Epiſtle to the *Hebrews*, tells us a great and uſeful truth, That Chriſt is *our Sa-*

* Salvatorem dicunt, nec enim Dominum eum Nominare volunt, &c. Iren. adverſus hæreſes, Lib. 1. Cap. 1.

vi our, as he is our great Prophet, Priest and King, and that he carries on the Work of our Salvation, in executing the three several parts of his Mediatorial Office, to wit, of Prophet, Priest and King; and all sober Divines, that I know, are of that mind; and some of them too, give very hard Words unto, and pass a severe censure upon such Men, as are for dividing of Christ and for receiving him and his Doctrine by halves. Witness *Bibliander* in that book which I mentioned before, where he thus writes. † *And all these things are so contained, and joyned and connected together by an undissoluble Knot, in the one Person of Christ, the only Mediator between God and Men, that whosoever endeavours to take one of them from Christ, he endeavours to Destroy Christ; which to be a most certain mark of the Spirit of Antichrist, the Apostle* John, *and beloved Disciple of the Lord, teaches us in his first general Epistle: And of this Crime of Antichristianism, and of the highest Sacriledg, are guilty all Authors or inventers of Heresies, and their obstinate Followers, who by an ungodly Schism do principally indeavour to divide Christ, which can no way be done.* Thus the Learned and pious *Bibliander*. I hope therefore my Reverend brother will joyn with us, and for the future acknowledge that the *office of a Lord and Judge too*, doth belong to Christ the Mediator, and that *eo nomine because* he is *Mediator* and as he is *Mediator*. For as the *Dutch* Annotators have it on, *1 Cor.* 15. 25. He must Reign as King. [That is, *Accomplish his Kingly office as Mediator*, &c.] In short, as I hope we shall, so I wish we may all agree in that of *Salvian*, an Ancient and Zealous writer of the fifth century.

* *We so say, that Mankind will be Judged by Christ, as that yet we believe also, that God now at present doth rule and dispence all things, as he thinks reasonable or fit; and let us so affirm, that Christ will Judge at the Day of Judgment, which is to come hereafter; as notwithstanding, to teach also, that he hath always judged in this world. For whilst God doth always govern, he doth always Judge also; because the very Governing Act it self* (of God, *and so of Christ the Mediatorial King*), *is Judgment.* Thus *Salvian*. And I think this may suffice for Answer to Mr. *G*'s Third Objection.

4. *Obj. Lastly*, He appeals to the express words of Christ himself, in *John* 3. 18. *He that believeth not, is condemned already, because he hath not believed in the Name of the only begotten Son of God.* And says, page 55. *He is confident we will have regard to these words.*

Answer. Indeed his Confidence in this, is well grounded; for we really have, (as we ought) a very great regard to these, *and all the other words of our most*

† Atque hæc universa in una Persona Christi unici Mediatoris Dei & Hominum, ita continentur, & modo indissolubili juncta & connexa sunt, ut qui conatur unum ex illis Christo adimere, conetur Christum solvere: quam esse notam certissimam spiritus Antichristi Johannes Apostolus, & dilectus Discipulus Domini Docet in prima sua Catholica Epistola: eoque crimine Antichristianismi & summi sacrilegii tenentur omnes hæresiarchæ & eorum sectatores pertinaces, qui Schismate impio imprimis Christum divellere conati sunt; quod nullo modo potest fieri. Bibliander ubi supra, Pag. 198, 199.

* Nos ita judicandum humanum genus a Christo dicimus, ut tamen etiam nunc omnia Deum, prout rationabile putat, regere ac dispensare credamus: & ita in futuro judicio, judicaturum affirmemus, ut tamen semper etiam in hoc sæculo judicasse doceamus. Dum enim semper gubernat Deus, & semper judicat; quia Gubernatio ipsa est judicium. *Salvian.* Lib. 1. de Gubernatione Dei, Pag. 15. Vid. etiam Lib. 2. Pag. 55. ubi hæc habet [unde & tu qui ad solatium arbitror peccatorum tuorum, considerari actus nostros a Deo non putas. ex hoc ipso & aspici te a Christo semper intellige, & puniendum forsitan propediem esse cognosce.]

blessed

bleſſed and glorious Lord, and they have a Commanding power over us, to induce us to receive them with faith and love. But what then, muſt we therefore have regard to *Mr. G*'s. Conſequence which he draws from them by force and violence? That doth not at all follow. And for my own part, I declare that I reject his Conſequence, which is that the Goſpel, or Covenant, and Law of Grace hath no threanings, ſince he that believeth not, is Condemned already; *Becauſe he hath not believed in the Name of the only-begotten Son of God.* And whereas he ſays, that the unbeliever is already Condemned by the old Law of works, and therefore *there is no need*, that he be Condemned again by the Goſpel and a new Law of Grace. I Anſwer that a Man who lives under the Preaching of the Goſpel, and yet remains ſtill in unbelief, is already Condemned both by Law and Goſpel, by the old Covenant and alſo by the New, ſo long as he continues in his unbelief, as I ſhewed before. And it doth not become us to ſay unto God, that he needs not to do the ſame thing twice, when we know that he hath twice done it; eſpecially when we may plainly ſee that tho the ſame perſon be twice over Condemned, yet it is in different reſpects and for two different cauſes. Firſt he is Condemned by the old Law of works, for not keeping it perfectly and perſonally, ſo as never to break it either by original or actual ſin. And thus all Unbelievers in the world are condemned, even Heathens, that never heard the joyful ſound of the Goſpel, and never had a Goſpel-Offer of Mercy, upon the Terms of the New Covenant, and Law of Grace.

Secondly, He is condemned alſo by the Goſpel, or New Covenant, & Law of Grace, for not accepting the Goſpel-Offer of Mercy, for not receiving and applying to himſelf the Remedy tendred to him in the Goſpel-Covenant, or Law of Grace. Here this Unbeliever is guilty of a ſin which the foreſaid Heathens, who have only the Law of Nature, are not guilty of; he is guilty of a ſin which is directly and immediately againſt the ſaving Remedy mercifully provided and offered him in the Goſpel; and therefore there is ſufficient Reaſon for condemning him again by the Goſpel-Covenant, I ſay, for condemning him to a greater Degree of Puniſhment, than that of meer Heathens, who are guilty only of ſins againſt the Law of Nature, but are guilty of no ſin againſt the Goſpel of Chriſt; are not at all guilty of any ſin in neglecting or refuſing to receive Chriſt by Faith, and the Salvation offered through him in the Goſpel-Covenant. Our Saviour ſays in this very Text, That the Unbeliever, who is guilty of Poſitive Unbelief againſt the Goſpel, *is condemned already*, not only and meerly becauſe he hath broken God's natural moral Law, but becauſe he hath not believed *in the Name of the only begotten Son of God.* And then (as it were to obviate Mr. *G*'s Objection, he adds immediately, *This is the Condemnation that light is come into the world, and Men loved Darkneſs rather than Light*, Becauſe their deeds were Evil. See what was quoted before, in the remarks on Mr. *G*'s. ſixth Chapter, out of Mr. *Hutcheſon*'s Expoſition, on *John* 3. v. 18. 19.

As for Mr. *G*'s. Confirmation or Illuſtration of his fourth objection, by a compariſon taken from *An Earthly Phyſitian, who threatens his patient with Death, if he do not take the preſcribed Phyſick*; *And yet the threatning is no part of the medicine, nor doth the Phyſitian deſign to murder his patient by the ſaid threatning*; It is like all the reſt, of no force at all againſt the Goſpel's having threatnings of its own. For the *juſt Conſequence* can be *no other* but *this*, That juſt ſo, tho the Goſpel threaten an unbeliever with Eternal Death, if he do not, by a true Faith, receive Chriſt and his Righteouſneſs offered to him in the new Covenant or Law of Grace, yet the threatning is no part of Chriſt and his

his Righteouſneſs which is to be received, as the ſpiritual Phyſick of the Soul; nor doth the Goſpel deſign by the ſaid threatning to damn the unbeliever, but rather it deſigns to take him off from his unbelief, and to induce him thereby to believe in Chriſt, and by believing to receive and apply the Spiritual Phyſick offered him to preſerve his Soul from Eternal Death. This now is the juſt Conſequence, and it is ſo far from militating againſt my principle, that it rather makes for it, and is an Illuſtration of it. For theſe two things I willingly grant. (1.) That tho the Goſpel Covenant do threaten an unbeliever with Eternal Death, and the threatning is a ſecondary ſubſervient part of the ſaid Goſpel-Covenant; yet the threatning is no part of the Spiritual Phyſick it ſelf, to wit of Chriſt, and his Righteouſneſs revealed and offered in the Goſpel-Covenant to be received by faith, that by the Spiritual Phyſick, ſo received, the Soul may be ſaved from Eternal Death. (2.) I grant, that the Goſpel doth not deſign by its threatning to damn the Soul of the unbeliever, but rather it deſigns to preſerve him from Damnation, by taking him off from his unbelief, and by perſwading him to believe in Chriſt, that through him he may have Eternal Life. And *here I deſire it may be remembred*, That I do not ſpeak of the *deſign of any perſon*, but of the *deſign* of the *Goſpel-threatning*, and I ſay that the deſigned uſe of it, is not to damn the unbeliever, but rather to bring him off from his unbelief, and ſo to preſerve him from Damnation. According to that of *Paul* 2. *Cor.* 5. 11. Knowing the terror of the Lord, we perſwade Men. And that of *Jude*. Others ſave with fear, pulling them out of the fire. *Judes* Epiſtle. v. 23. And this way of endeavouring to ſave Souls by Goſpel-threatnings, was according to the Commiſſion for Preaching the Goſpel, which the Apoſtles received from Chriſt: As was ſhewed before from *Mark* 16. 15, 16. I conclude this with the words of the Judicious Mr. *Hutcheſon* * *Chriſt did nothing at his firſt coming to procure Condemnation to any, but on the contrary he offered Salvation to loſt Man; tho accidentally, by reaſon of Man's Corruption, and not making uſe of him, his coming did heighten Mens Condemnation as* John 3. v. 18. 19. And again in *Doctr.* 6. he ſaith, *Albeit Chriſt may be eventually for the falling of many, and his coming will afford ſad matter of ditty againſt them; yet all the blame of this lyeth upon themſelves, who ſtumble at the Rock they ſhould build themſelves upon, who reject their own mercy by offer; and by oppoſition thereunto, do harden and blind themſelves; ſo much alſo do theſe words teach, being underſtood of the nature of his work and carriage, as is above explained.*

SECT. V.

His Third aſſertion is, p. 42. 56. *That the Goſpel hath no conditional promiſes.* He grants that the Goſpel hath promiſes which look like conditional promiſes; but denies that they are really conditional, and affirms that they are only Declarations of the Connexion of the bleſſings of Grace, p. 42. His diſcourſe he calls *his poor Writing*. p. 59. Which is very true, for a poor Writing it appears to be, and in this part of it eſpecially, it ſeems to be both poor and blind; yet the Author of it may be rich and ſharp-ſighted, tho the diſcourſe be poor and blind; and if he be ſo indeed, the more he is to be blamed for writing on this ſubject, in ſuch a poor and blind manner. For he knows well enough that many ſound and Learned Divines, have ſolidly proved the Conditionality of ſome promiſes of the Goſpel; and that generally they profeſs to believe their conditionality. Many inſtances of this were

* Hutcheſon *on* John 3. v. 17. *pag.* 39. 40.

given

given in the Apology. And I do not think that Mr. *G.* will be ſo immodeſt, or will have ſo little regard to Truth and honeſty, as to deny ſo plain a matter of fact. I could add very many more witneſſes of this matter of fact, unto thoſe produced in the Apology; but I ſhall only Name one in this place, and that is the well-known Mr. *Th. Shepherd* of *New England*, who ſays, in theſe formal expreſs words, [*For any to think the Goſpel requires no Conditions, is a ſudden Dream againſt a hundred of Scriptures, which contain conditional, yet Evangelical promiſes, and againſt the Judgment of the moſt Judicious of our Divines.*]* And as to what Mr. *Goodwin* ſaith here, *That the Goſpel promiſes which ſeem to be conditional are only Declarations of the Connexion of the bleſſings of Grace*; I Anſwer, that it was clearly proved in *The Apology*, p. 45, 50, 57, 58, 59. *That the Goſpel hath Promiſes really conditional*; *and being conditional, there muſt be a Connexion, and they muſt declare that Connexion between the Condition and the Subſequent Bleſſings of Grace promiſed on Condition*; but then it is, and muſt be *a Conditional Connexion*, ſuch as I ſhewed it to be by Scripture and Reaſon; And in *page* 114. I ſhewed this to have been *the Judgment of the Synod of Dort*, and ſet that whole matter in a clear Light, which I received from *the Collegiate Suffrage* of the *Britiſh Divines* in that Synod: And ſo long as I have *Scripture and Reaſon*, with *the moſt Judicious of our Divines*, even *the Synod of Dort*, for *the Truth that I defend*, I do not in *the leaſt* fear any *hurt that Mr. G's poor writing* (as he calls it) can do to our Juſt and Righteous Cauſe, which, in *the Lord's Strength*, I ſtand for, and, through Grace, am reſolved ſo to do. But though his writing can do no *hurt to me*, nor *to the Truth of God*, which I defend, yet *it may do hurt to the Souls of poor ignorant people*, and therefore, for *their ſakes*, I will briefly anſwer his *Objections* againſt *the Goſpel's having any Conditional Promiſes*. And,

Obj. 1. *Firſt*, He argues thus, p. 56. *If any promiſes of the Goſpel were conditional, they would not differ in kind, but only in degree from the promiſes of the Law*; *for both would be made to obedience, with this only difference that the promiſes of the Law are made to obedience in the higheſt degree of ſinleſs perfection*; *whereas the promiſes of the Goſpel are made to obedience in a lower degree of perfection, that is, to obedience which is ſincere, tho it be not ſinleſſly perfect. And, the conſequence of this would be, that the Covenant of Grace would be a Covenant of works contrary to* Rom. 11. 6.

I Anſwer, that this *R.* brother like a *Sophiſter*, jumbles together and confounds, things that ſhould be ſeparated and ſpoken unto diſtinctly. *To wit, the conditional promiſes of Juſtification and Pardon of ſin*; *And the conditional promiſes of Glorification and Conſummate ſalvation.* Of the firſt ſort of theſe promiſes, Evangelical Faith and Repentance are the Condition: And of the ſecond ſort, ſincere obedience Evangelical flowing from faith, with perſeverance therein to the end, is the condition. Now (1) for the condition of the promiſe of Juſtification, to wit Evangelical Faith and Repentance, they are not at all required in any degree by the old Law, ſtrictly taken for the Covenant of works, nay, the old Covenant or Law of works, as ſuch, is ſo far from requiring them, that it doth not admit them, but *of its own nature* it Rigorouſly inſiſts upon, and demands a ſinleſſly perfect, perpetual obedience to all its precepts, and a perſonal Righteouſneſs abſolutely compleat, in all parts and in all degrees, without the leaſt ſinful defect. This and this only is the obedience which the old Covenant of works requires, as its condition: And upon this condition, and for this obedience and perſonal Righteouſneſs alone, it pro-

* *Shepherd's Theſes Sabbatica*, p. 78.

miſed

miſed to Men (not pardon of ſin, but) Juſtification and Life Eternal. By this it plainly appears that the conditions of the promiſes of the old Covenant of works, and of the new Covenant of Grace, with reſpect to Juſtification, differ not meerly in degree, but they differ in kind. (2.) Tho the precepts of the Moral natural Law, conſidered *as ſtript of their old Covenant form*, Do require Evangelical Faith and Repentance, as they require us to believe and obey the precepts of the New and Goſpel-Covenant: Yet this they do only mediately and conſequentially: For it is the New and Goſpel-Covenant it ſelf, which doth immediately and directly, by its own precepts, require of us Evangelical Faith and Repentance, in order to Juſtification and Pardon of ſin. (3.) Tho the New and Goſpel Covenant or Law of Grace, doth require of us both Evangelical Faith and Repentance, as neceſſary, in order to Juſtification and Pardon of Sin; Yet it is with this difference; that it requires Faith as moſt properly *the condition* of the Covenant-Promiſe of Juſtification; but it requires Evangelical Repentance, only *as a Condition*.

The Reaſon of this difference, I aſſigned in the Apology, thus: Faith is moſt properly the *Condition* of the Covenant-Promiſe of Juſtification, becauſe it is that condition or Inſtrumental means whereby we receive, apply and truſt the object (Chriſt and his Righteouſneſs) *by, and for which only* we are Juſtified and Pardoned; but Evangelical Repentance is moſt fitly called *a Condition* of the Covenant-Promiſe of Juſtification or *Pardon* of ſin, becauſe it is a condition (not *receptive* of the Object, Chriſt, as Faith is, but) *diſpoſitive of the Subject, man*, ſo neceſſary in order to his being Juſtified or Pardoned, that the Lord Suſpends the Pardoning of Man's Sins, till he hath, through Grace, ſincerely Repented of them. *Iſa.* 55. 7. And this is exactly agreeable to the Judgment of Mr. *Durham*, as I ſhewed before; and likewiſe to the Judgment of Mr. *Hutcheſon* on John 3. 18. Doctrine 4. His words are, pag. 40. (*Albeit, ſuch as flee to Chriſt, and expect not to be Condemned, ought to ſtudy Holineſs, without which no man ſhall ſee God; yet the Condition required for reverſing the Sentence, and Abſolving the Self-condemned Sinner, is only Faith put in Exerciſe, as laying hold on Chriſt's Righteouſneſs, which alone can Anſwer the Law, and endureth conſtantly; whereas our Holyneſs is imperfect and variable like the Moon; therefore it is, he that believeth on him, or, hath Faith in Exerciſe, not in the Habit only, that is not Condemned*). (4.) Hence it follows that tho Juſtifying Faith be required by a Precept of the Goſpel-Covenant (as our Confeſſion of Faith, Chap. 7. Art. 3. ſaith expreſly, That it requires Faith) and tho by Conſequence, Juſtifying Faith is an Act of Obedience to that Goſpel-Precept which requires it; yet it doth not follow, that therefore we are Juſtified by it, conſidered ſimply as an Act of Obedience: For if ſo, then (ſince a *quatenus ad omne valet conſequentia*) we ſhould be alike Juſtified by any other Act of Obedience, which is falſe. But, as Mr. *Hutcheſon* ſaid, Faith, above all other gracious Acts, having an *aptitude* for that uſe, and being *only appointed by God to that Office*, juſtifies us, or we are juſtified by it alone, as *laying hold on Chriſt and his Righteouſneſs, and as truſting in Chriſt and his Righteouſneſs*, which alone can anſwer the Law, and Juſtice of God. (5.) And hence appears one Eſſential ſpecifical Difference between the Old Law, or Covenant of Works, and New Covenant of Grace, that tho (as *Eſſenius* ſaith, *Compend. Dogm. Cap.* 11. *pag.* 428. *Theſ.* 12.) Obedience be required in them both; yet in the Old Covenant of Works, Man's own Perſonal Obedience was required, not only as the Condition of his Juſtification, but as *the only Righteouſneſs, by and for* which he could be juſtified, according to that Covenant. Whereas, in the New Covenant of Grace,

Grace, there is a *Mediator*, by and for whoſe Mediatorial Righteouſneſs alone we are juſtified; and not one Act of our own Perſonal Obedience is required, as *that Righteouſneſs*, or *any part* of that Righteouſneſs by and for which we are Juſtified and Pardoned. Neither Faith nor Repentance are required by the Precepts of the Goſpel, as *any part* of that Obedience and Righteouſneſs by and for which we are Juſtified: but Repentance is only required as *a Condition or Means* to diſpoſe and prepare the Subject, *Man*, who is to be juſtified: And Faith is required *as the Condition*, or *Inſtrumental Means* to receive, apply and truſt the Object, to wit, Chriſt and his Righteouſneſs, *by and for which alone* we are juſtified. Now this alone (though there are many other Reſpects in which they differ) is abundantly ſufficient to ſhew, That there is more than a gradual, even a ſpecifical difference between the Two Covenants aforeſaid, with reſpect to Juſtification. Their Conditions differ in *kind*, and *ſo doth* the Righteouſneſs *for which the two Covenants* do reſpectively juſtifie ſuch Perſons as come up to, and comply with their Terms and Conditions.

Secondly, As for the Condition of the New Covenant-Promiſe, of Glorification and Conſummate Salvation, to wit, ſincere Eaangelical Obedience, tho materially conſidered, it is partly the ſame with, yet it is *alſo partly different from that Legal Obedience* which was required as the Condition of the Old Law and Covenant of works; for there are ſome Poſitive Precepts which now belong to the New and Goſpel-Covenant, or Law of Grace, that did not at all exiſt of Old, and ſo could not then belong to the Old Law, or Covenant of Works. Therefore ſince the Goſpel-Covenant, or Law of Grace, hath now ſome Poſitive Precepts different from the Precepts of the firſt Old Covenant, and Law of Works, it follows neceſſarily, That the Obedience required by the Precepts of the Goſpel, muſt be partly alſo different from the Obedience required by the firſt Covenant, and Old Law of Works. But now, if we conſider the Obediences required by *the ſaid Two Covenants*, as *the Two Conditions of their reſpective Covenants*, ſo they differ formally in Kind, and not meerly in Degree; for they proceed from different Principles, they have different formal Motives, and ſerve to different ends and purpoſes. The moſt perfect legal obedience required as the Condition of the firſt Covenant and Law of works, was *The very Righteouſneſs by and for which Man* was to have been juſtified and to have lived by that Covenant, if he had kept it: But now the ſincere Evangelical obedience required as a Condition, on our part, of the new Covenant promiſe of Glorification and Conſummate ſalvation, is not any the *leaſt part* of that meritorious Righteouſneſs, for which alone we obtain poſſeſſion of Eternal Glory and Conſummate ſalvation. And as for the promiſes themſelves of the two Covenants, they alſo are ſpecifically different, becauſe they have different impulſive and moving cauſes of their firſt making, and are performed for different and formal fundamental Reaſons. In the Covenant of Works it was indeed of God's *free goodneſs and gracious condeſcention*, that he promiſed a Reward to our firſt Parents, on condition of perfect Obedience. But in the Second, and New Covenant of Grace, it is *of his Rich Mercy in Chriſt*, that he promiſed us Eternal Life and Glory, on condition of our ſincere Evangelical Obedience, and Perſeverance in Faith and Holineſs to the End. So that they *have different impulſive Cauſes of their firſt making*; And being ſo made, they are at laſt performed for *different formal Motives and Reaſons*. If the firſt Covenant of Works had been kept, the Promiſe of Life would have been performed and made good to man *for his own perſonal Obedience, as his Righteouſneſs, his only Righteouſneſs in the ſight of God*. But now the Goſpel, or New Covenant-Promiſe of Eternal Life and Glory, is per-

formed and made good to the People of God, *not for their own perſonal ſincere Obedience, but only for the moſt perfect Righteouſneſs of Chriſt imputed to them.* So that as *the impulſive cauſes of making*, in like manner the *formal Motives and Fundamental reaſons of performing the* ſaid ſeveral promiſes of the two Covenants, do greatly differ, and therefore the promiſes themſelves *differ in kind. Now* it is *in Chriſt* that *all the promiſes* of God, *are yea*, and it is *in Chriſt* that *they are Amen*; unto the Glory of God 2 *Cor.* 1. 20. Thus I have Anſwered his firſt Argument at large. And hence it manifeſtly appears, that his Conſequence is inconſequent and will not hold, to wit, that upon our principle the Covenant of grace, would be a Covenant of works, for I have ſhewed that the two Covenants differ ſpecifically and in kind, and that tho both require obedience and works, yet they are much different from one another, and in order to far different ends and purpoſes. The works required by the firſt and old Covenant, were legal works that were to be the only Righteouſneſs, *by and for which* Man was to be juſtified and to live, but the works required by the ſecond, new and Goſpel-Covenant, are Evangelical works which are *no part of the Righteouſneſs by and for which*, we are juſtified and pardoned, ſaved and glorified. Thus it is manifeſt, that we do not abſurdly confound the two Covenants of Law and Goſpel, but he draws ſilly Conſequences from our Principles which he ſeems not to underſtand, and builds Caſtles in the Air, which tumble down for want of a ſolid Foundation. And the worſt of it is, that he wreſts the Holy Scripture which ought carefully to be avoided, as that which may be the occaſion of ſome other's deſtruction, if not of our own. The place of Scripture which he wreſts both in p. 56. and 63. Is that in *Rom.* 11. 6. Where to make it ſerve his purpoſe, he ſuppoſes (1.) That in the words. [*Then is it no more of works*] by the relative [*it*] muſt neceſſarily be meant *the Covenant of Grace.* (2.) He ſuppoſes, that by the ſaid words [then is *it no more of works*] muſt needs be meant, *Then the Covenant of grace requires no ſort of obedience, nor any kind of works in order to any Goſpel end and purpoſe.* (3.) He ſuppoſes that the *works* there excluded by the Apoſtle, are not *only meritorious works, but any ſort of Commanded duties*, tho *no way Meritorious nor conceived ſo to be.* And then from the words of St. *Paul* thus perverted, he infers his Concluſion, that it would be a flat Contradiction to *Rom.* 11. 16. If the Covenant of Grace had any conditional promiſes, and if it required any duty, and obedience, or any ſort of work at all. I freely grant that this Conſequence is good from the foreſaid three ſuppoſitions. But I utterly deny all the three ſuppoſitions, and I know my *R. B.* cannot prove them to Eternity. If he thinks he can, let him try his Skill; for I put him to it. But withal, I adviſe him to take heed what he doth; God will not be mocked; nor ſuffer his word to be abuſed without controll. If he ſhall ſay that he doth not ſuppoſe the three things aforeſaid. I Anſwer that he doth and muſt ſuppoſe them, or elſe he groſsly abuſes the words of the Apoſtle, by wreſting and wringing out of them a ſenſe that was never in them. For underſtand the Apoſtle's words, as he meant them, and they make nothing for his purpoſe at all, nor will they bear the inference that he deduces from them. To make this appear, conſider. (1.) That the thing which the Apoſtle affirms there to be of Grace, and denies to be of works, is not the Covenant of Grace (of which he doth not *there* ſpeak), but it is either *the Election*, or *the reſerving of the Remnant*, of which he ſpeaks in the foregoing verſe. (2) Conſider that by ſaying *it is of grace* and *not of works*, he means *that grace*, and *not works*, was the impulſive, moving cauſe of the *ſaid Election*, or *of the reſerving of a Remnant at* that

time

time: But he doth not at all mean that, becauſe the Covenant is of Grace, therefore it requires no works, no obedience, nor duties at all. (3.) Conſider that the works which he excludes are *only Meritorious* works, becauſe they are ſuch works, as are utterly inconſiſtent with and Deſtructive of Grace. Now my Judgment is, that the Particle [*it*] in our Tranſlation of *v.* 6. Refers to the word [*Election*] in *v.* 5. And then the ſenſe, is, as the *Dutch* Annotators on *Rom.* 11. 6. Give it us, thus. [And if it be by grace, [*Namely, that thoſe are Elected to ſalvation, and effectually called*], It is no more [or, *Then certainly it is not*] of works [*That is, of the Merits or Dignity of their works.*] Otherwiſe [*Namely, if it were of works only*, or, *of grace and works together*] grace is no more grace [*Namely, for as much as grace excludes all debt, Merit or worthyneſs, and cannot conſiſt therewith: For grace is no wiſe grace, if it be not every way grace*, Rom. 4. 4.] And if it be of works, it is no more grace: [*Namely, but a deſerved reward*, i. e. *then their Election and Calling was not done of grace.*] Otherwiſe the work is no more work. [*That is no work of Merit*]. Thus they excellently well expound that 6 verſe of *Rom.* 11. And refer it to the Election mentioned in the 5 verſe, ſo as not to exclude, but rather include the reſerving of an Elected remnant of *Jews*, and their effectual calling to Faith in Chriſt. After the ſame manner doth Mr. *Mayo* explain the ſame words. In the 2d Vol. of *Poſt's* Annotations, on *Rom.* 11. 6. He writes thus. [*The Apoſtle takes occaſion here, to ſhew that Election and Vocation is only by grace and not by works.----And here he delivers a truth, which the* Jews *of old, either could not, or would not underſtand*, i. e. *that there is no mixing of the Merit of good works, and the free grace of God: But one of theſe doth exclude and deſtroy the nature of the other: For if Election and calling were*, &c.] Let the Reader conſult the whole Paſſage. It is too large for me to Tranſcribe, but it is ſo well done, that I do moſt heartily approve of it. Now this being the true genuine ſenſe of that place of Scripture, let Mr. *Goodwin* prove (if he can) that becauſe Election from Eternity, and Effectual calling in time is *of grace* and *is not of Merit of works*, *either foreſeen* before Election, or really wrought before effectual calling: Therefore the Goſpel or Covenant of Grace hath no conditional promiſes, and doth require no duty (no, not Faith in Chriſt) nor no obedience, or work of obedience at all. I am ſure, that no Man living can prove that Conſequence by one ſolid Argument. It may be, my *R. B.* will be more moved with the words of the Learned *Ainſworth*, then with mine; and therefore I will cite him a paſſage out of a Writing of that Learned Author. His words are * [*No Scripture telleth that our Election to Life dependeth on this Condition of our Faith and Obedience. Faith and Obedience are the effects (not the cauſe) of our Election, and are Conditions following Election, not going before it; as it is written* Acts 13. 48.] Here *Ainſworth* acknowledges that tho Faith and obedience be not the cauſe, but the effects of Election, yet that hinders not their being *conditions*. And I add that tho they are effects not only of election but of effectual Vocation, yet they are Conditions, with reſpect to the ſubſequent bleſſings of the Covenant. And if they be Conditions, then there are Conditional Promiſes in the Goſpel-Covenant; and it requires of us ſome Duties, and Works of Obedience; and though this be moſt true, yet doth it not follow from hence, by any true Logick, *That the Goſpel will be only the ſuperannuated Law of Works revived, with ſome abatements of its required Duties.* Prove this Conſequence

* *H. Ainſworth's* cenſure upon the Anabaptiſts Dialogue, &c. pag. 202.

if you can, I put you to it; but take heed that you do not lay your ſelf further open, and diſcover your own weakneſs in the doing of it. Sir, if you had only to do with me, it may be you might eaſily run me down; for I acknowledge my ſelf to be nothing, and am ready to lay my ſelf at the Feet of all my R. Brethren, not excluding my preſent Antagoniſt: But I muſt tell you, That the Lord's Truth, and commonly received Doctrine of the Reformed Churhes will not ſo eaſily be run down.

There is one thing more in his 56th Pag. that needs correction, and that is, what he *ſaith of God's conditional Promiſes being made to Men*, upon ſuch and ſuch a condition, I humbly conceive this is a miſtake: One Man indeed may *make* a promiſe to another Man, upon a condition, *ſo as to ſuſpend the very making of the promiſe upon the condition*, and if the other Man *do not accept or perform the condition, the promiſe is not made to him at all*; but I think it is otherwiſe between God and Man. God is infinitely Superiour to us, and he abſolutely makes his conditional Promiſes to us, without asking our conſent. I ſay, that God's making of the conditional Promiſe is abſolute, but the Promiſe made is conditional; and God preſcribes the Condition to us, and Commands us to perform it: But then God performs the ſaid Promiſe conditionally, that is, He ſuſpends his own Tranſient Act of giving us the Benefit promiſed conditionally, till we, through Grace, have performed the Condition; And if the Condition be never performed by us, God never gives the Benefit promiſed unto us. This is no new Notion of mine, I have not ſo good an Opinion of my own Abilities, as to venture upon new Notions in Divinity: It is enough for me, and I hope I ſhall, through Grace, be thankful to God for it, if he be pleaſed to enable me to contend, as I ought to do, for the Faith which was *once* delivered to the Saints, *Jude*, v. 3. This Notion, I ſay, is none of mine, but it is the Learned and Pious *Rutherford's*, as is to be ſeen in his Book of *the Covenant of Life opened*, Part I. P. 91, 92. [*Nor is it true, that the Promiſe is made to the Aged, upon condition of Believing: The Promiſe is made to them abſolutely, whether they Believe or not: But the Bleſſing of the Promiſe and Covenant of Grace is given and beſtowed only conditionally, if they Believe. The Promiſe is abſolutely made: It is called conditional from the thing conditionally given.*] Thus *Rutherford*. And accordingly, whenever I ſay, That God hath promiſed a Benefit to Men upon a Condition, I deſire it may be thus underſtood. For I mean no more, than that God hath made to Men a conditional Promiſe, that he preſcribes to them the Condition, and will give them the Benefit promiſed if they perform the Condition preſcribed, and not till then: But I do not mean, that God *conditionally makes* the Promiſe to Men, *ſo as to ſuſpend his making of it*, till they perform the Condition: And it may be, my *R. B.* meant no more than this; and if ſo, we are agreed as to this matter: But further;

Object. 2. He argues againſt the Goſpel's having any Conditional Promiſes, thus, P. 57. *If the Goſpel be a New Law*, [*or, Covenant*] *of Grace, that hath Conditional Promiſes*, (ſo it ſhould be expreſſed, or it doth not concern me at all) *it will follow, that God in the Promulgation of this New-Law, or Covenant of Grace, offers Life univerſally to all Men; to Tartars, Negroes, and the Savages in* America; *to all the Nations from* Peru *to* Japan, *on condition they Obey the Command of the Goſpel, and Believe and Repent.* I Anſwer, That conſequence is falſe; No ſuch thing doth follow from the aforeſaid Antecedent, unleſs God Promulgate the Goſpel-Covenant, or Law of Grace, to all thoſe People and Nations without exception, as he hath Promulgated it to us in theſe parts

parts of the World. For the Goſpel Covenant, or Law of Grace, being a poſitive Conſtitution of God, and having the force of a poſitive Law, not knowable by the meer Light of Nature, it doth not oblige any Man to Believe it, and to be Subject and Obedient unto it, unleſs it be ſufficiently Promulgated to him. Either then prove, that the Goſpel-Covenant, or Law of Grace, (which are the ſame) is ſufficiently Promulgated to all the before-mentioned People and Nations, or elſe you muſt let go that conſequence as utterly inconſequent. This you ſeem to be ſenſible of, and therefore you undertake to prove, that God hath Promulgated the Goſpel-Covenant or Law of Grace to all Men in the world, without exception; a bold undertaking! Now let us hear the proof; why thus it is: *If God in giving his Moral Law to all reaſonable Creatures, ſaid univerſally to Angels and Men,* [*do this, and you ſhall live*] *by the ſame rule, if the Goſpel is a New Law, God ſpeaks generally to all Men,* [*Believe and you ſhall live.*] Here is my *R.* Brother's Argument, but I heartily wiſh for his own Credit. he had ſuppreſſed it, and never ſuffered it to ſee the light: For I think, ſuch a ridiculous weak Argument is not to be met with in any learned Author; and to make the weakneſs of it appear, I Anſwer, (1.) That his Suppoſition from whence he infers his Poſition, is not true, if it be underſtood of the Moral-Natural-Law only, *materially* conſidered, before God put it into the *form of a Covenant*, by adding to it the conditional Promiſe, *If ye do this, ye ſhall live.* In that caſe, by giving unto Man the Precepts of the Moral Natural Law, without the Promiſe of Life, God had ſaid unto him, [*Do this, which thoſe Precepts require*;] but he had not ſaid unto him, [*Thou ſhalt live if thou do this.*] My *R.* Brother may remember, that he himſelf, in Pag. 50. affirms, *That Adam, as ſoon as he had Exiſtence, was preſently bound to Obey God in all that he would Command him, though he had made no Promiſe to him of any Reward:* And if *Adam* was bound to obey God in all that he would Command him, then certainly he was bound to obey him in all that he *did* Command him, though he had made no Promiſe to him of any Reward. But I hope Mr. *G.* will not ſay, that *Adam* was bound alſo to believe actually that he ſhould live for any determinate time, without a conditional Promiſe of Life to him, if he continued in his Obedience. For if God would, he might have Annihilated *Adam* again, even after he had been perfectly Obedient for a time, and before he had committed any the leaſt Sin. I ſay, God might have done this by his Abſolute Soveraignty, if he had not engaged himſelf not to do it, by the Promiſe of Life to *Adam*. For God's giving of Life, with the Precepts of the Natural Law to *Adam*, did not of it ſelf without the Promiſe of Life, neceſſarily oblige him not to Annihilate him: Before and without the Promiſe of Life, God by his Abſolute Power and Soveraign Free-Will, might have Annihilated or not Annihilated *Adam*. And therefore in giving the Moral Law to *Adam*, without the Promiſe of Life, God did not ſay to him, [*Do this and thou ſhalt live:*] He ſaid indeed to him, [*Do this,*] but he did not thereby ſay to him, [*Thou ſhalt live if thou do this.*] And without God's ſaying to him by Promiſe, [*Thou ſhalt live if thou do this.*] *Adam* could have no Infallible Aſſurance that God would not uſe his Power and Soveraign Free-Will in Annihilating him: He could not by all that God had done for him, (in Creating him, and Concreating in him, the Principles and Precepts of the Law of Nature) have any Infallible Aſſurance that he would continue to him the happy Life he had given him and that he would afterwards prefer him to a better, that is, to an Heavenly and Eternal Life. The doing of this depended on God's Free-Will, and therefore *Adam*'s Aſſu-

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rance that it ſhould be done, depended upon the Revelation of God's Will, and the Promiſe of God to Man, *That if he never Sinned, he ſhould never Die, but live happily forever.* And this was not only poſſible, but it ſeems to have been ſo *De facto*: For in Creating Man after his own Image, God gave him the Principles and Precepts of the Moral Law; but it can never be proved, that God gave him the Promiſe of Life, till ſome time after that he ſaid unto him, as it is written, *Gen.* 2. 16, 17. *In the day that thou eateſt thereof, thou ſhalt ſurely die*, In which words, the contrary promiſe is implied. But,

(2*dly*,) If Mr. *G.* ſay, That by God's giving unto man the moral Law, he means, God's giving him the moral Law formally, as a Covenant with its federal Sanction of Threatning and Promiſe; then indeed I grant, That by giving unto *Adam* the moral Law as a *federal Law*, God ſaid unto him, [*Do this, and thou ſhalt live; but if thou do it not, thou ſhalt die.*] But then, tho God ſaid this to *Adam*, by giving him that *federal Law*, yet it is not *ſo clear*, that he ſaith the ſame thing at this day to all *Adam*'s Poſterity, even to the moſt barbarous Heathens, by giving unto them the moral natural Law. I do grant, That together with the humane Nature, God gives the firſt Principles and Precepts of the moral natural Law unto all mankind that have the uſe of Reaſon, even to the moſt Barbarous Heathens; yea, that he gives alſo the Principles of the Natural Law to their Infants: I ſay, he gives them in *Power*, but not in *Act*: but that God gives unto every one of the moſt barbarous Nations *the ſame promiſe* which he gave at firſt unto *Adam*, and that he ſays unto every one of them, [*Do this, and thou ſhalt live.*] Keep the Precepts of the Law of Nature, and thou ſhalt live Eternally: Let him prove this at his leiſure. It will not ſuffice to ſay that God virtually and conſtructively made the ſaid promiſe to every one of them, as they were ſeminally and federally in *Adam*; for tho that be very true, and we know it by the written word, or we ſhould never have known it in an ordinary way; yet it is nothing to our preſent purpoſe. For now all the queſtion is about the truth of Mr. *G*'s. words which ſuppoſe, that *God in giving his Moral Law to all reaſonable* Creatures, ſaid Univerſally to Men [*do this*, and you *ſhall Live.*] Now did God ever ſay this Univerſally to all mankind, even to the moſt Barbarous Nations? And doth he ſay ſo at this day? And doth he ſay it ſo clearly, as that they can underſtand that promiſe of Life, and are bound to believe it without a Supernatural Revelation? Let my Reverend Brother prove this, and I am ſatisfied, as to that matter. But (2.) I Anſwer, that his poſition which he infers from the foreſaid ſuppoſition, (to wit that, ergo, *God in giving the Goſpel Law* to ſome Men] *ſpeaks generally to all Men*, [without exception of the moſt Barbarous Heathens], *believe and you ſhall Live*;) Is not only notoriouſly falſe as conſidered abſolutely in it ſelf; but likewiſe if it be conſidered relatively, as having reſpect unto and as inferred from the ſaid ſuppoſition, it is ſo viſibly Inconſequential and Illogical, that I admire my *R.* Brother did not perceive it. For what Man of any competent meaſure of Learning, is ſo void of reaſon as deliberately to think and ſay that becauſe the Moral Law (which as to its principles and precepts is natural, and by nature's light known to all, even to the Heathens, *Rom.* 2. 14, 15.) Is ſufficiently promulgated to all mankind even to the moſt Barbarous Nations; *Therefore by parity of reaſon*, the poſitive Goſpel-Law of Grace [*Believe in Chriſt Crucified, and thou ſhalt Live*,] Which is ſupernatural, and cannot poſſibly be known but by Supernatural Revelation (*Rom.* 10. 14.) Is likewiſe ſufficiently promulgated to all mankind without exception, even to the moſt Barbarous Nations, who have not, and who never had that Supernatural

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Revelation by which alone it can be known? For my part I cannot but think that that Man is forſaken of common ſenſe and reaſon, who deliberately and ſeriouſly thinks and ſays that there is a parity of reaſon between the promulgation of the foreſaid *two Laws of nature, and of Grace*, and that becauſe the one to wit, *the Law of nature*, is and muſt be ſufficiently promulgated to all Men, without exception; therefore the other, to wit, *the Supernatural Law of Grace*, is and muſt be likewiſe ſufficiently promulgated to all Men without exception, even to the moſt Barbarous Nations who never had the foreſaid Supernatural Revelation by which alone it can be known. And ſince it is palpably evident, that there is no parity of reaſon between the two caſes, and that there is no Conſequential arguing from the Univerſal promulgation of the *natural Law*, to prove the Univerſal promulgation of the Supernatural Law of Grace; Mr. *G.* may be aſhamed, to affirm that the *Two amazing abſurdities which he mentions, will naturally Spring from hence.* For it is plainly ridiculous to ſay (as he doth) that *they both naturally Spring from his foreſaid Argument*, or that they *naturally Spring from God's ſpeaking* generally to all Men [*believe and you ſhall Live*]. Now that this may clearly appear, I will ſet down my *R.* Brother's own words, pag. 57. l. 9. 10, &c. [*From this* (ſaith he) *two amazing abſurdities will naturally Spring; the one is, that God ſhould by this his new Law promiſe pardon and Life, on condition they believe on his Son, to people who never heard that there is ſuch a thing as the Chriſtian Religion in the world, nor ſuch a perſon as Chriſt, and to whoſe Ears not ſo much as the ſound of his Name, ever arrived.*] Theſe are his own expreſs words, and in them is contained the firſt amazing abſurdity. And I ingenuouſly confeſs with my mouth, what I believe in my heart, that what he ſpeaks of, is an amazing abſurdity, to wit, that *God ſhould promiſe pardon and life, on condition of Faith in Chriſt, to people who never heard of Chriſt at all*, i. e. To whom Chriſt was never ſupernaturally revealed at all. But with all I muſt ſay that I am amazed to find Mr. *G.* affirming that the ſaid amazing abſurdity doth *naturally Spring from this*, That *God* by the Goſpel or Law of Grace, *ſpeaks generally to all Men* [*believe and you ſhall live*]. And if he will prove what he here affirms, he will amaze me yet more; The thing then he hath to prove is that which he affirms, to wit, That *from God's ſpeaking generally (upon ſuppoſition that he doth ſpeak generally) by the Goſpel-new-Law to all Men*, [*believe and you ſhall live.*] *There will naturally Spring, this Conſequence, that God by the ſaid Goſpel-new-Law, promiſes life on condition of believing in Chriſt, to people who never heard of Chriſt and Chriſtian Religion.* That is, in fewer words but of the ſame ſenſe and meaning, *From God's ſpeaking generally by the Goſpel to all Men in the world, concerning Faith in Chriſt, and Life through him; it follows naturally that God doth not by the Goſpel ſpeak generally to all Men in the world concerning Faith in Chriſt and Life through him.* I do my *R. B.* no wrong by fixing upon him a conſequence of my feigning. I do abhor to do ſuch a thing, aſſuredly it is not of my feigning, but it was framed in his own head, and is Printed with his Name prefixed to it. I appeal to his own words for the truth of this. Now if this be not an amazing abſurdity, let him prove the truth of the Conſequence: And then we ſhall be all amazed at his Acumen, as of one who can Conjure *quidlibet ex quolibet*, and Demonſtrate by a natural Conſequence that becauſe God hath generally promulgated the Goſpel to all Men, therefore he hath not generally promulgated the Goſpel to all Men. But Reverend Sir, I hope, upon ſecond thoughts you will ſee how you run your ſelf into the Briers, by miſrepreſenting the truth, and by indeavouring

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to render it odious to your ignorant followers: And I wish you may be so ingenuous as to confess (for the undeceiving of the people) that our Principles are not such as some take them to be, and that no such absurdity as is pretended, doth naturally Spring from them. For my part I never said nor thought that God, by the Gospel, *Speaks generally to all Men without exception, believe and you shall live*; I published the contrary to the world in that very book, which this brother now writes against. See *Apol.* pag. 200. But if I were of that Opinion, I should from it infer the quite contrary to that which you infer, and should say. [*Now from this Opinion* (if it be true) *there will naturally spring this other Truth, that all Men generally without exception, have heard the Gospel, and that there is such a Person as Christ, and such a Religion as that called Christian.*] In short you know well enough that in my Judgment, *God hath not Promulgated the Gospel to all Men in the World, even to the most barbarous Nations, by speaking universally to them all, and saying, that if they do all Believe in Christ they shall be saved.* And that therefore many are invincibly and inculpably ignorant of Christ, and of the Gospel, because God hath no ways Revealed Christ and his Gospel to them unto this day; nor doth he either by Precept Command them, or by Promise Encourage them, to Believe in Christ. This is commonly called *a Negative Infidelity*, which is no Sin in the Barbarous Nations, which are most invincibly ignorant of Christ, and are under no obligation to Believe in him, because the Gospel-Law or Covenant of Grace, which can only be known by Supernatural Revelation, is not at all Revealed and made known to them; but they are guilty of gross Idolatry, and other enormous Sins against the Light and Law of Nature, for which they are justly Condemned, *Rom.* 2. 12.

And this shews that my *R.* Brothers second amazing absurdity, doth not concern me; for whether it do, or do not *naturally spring from God's speaking generally to all Men*, without exception, and saying, *Believe in Christ and you shall Live*; It doth not touch me, and the Cause which I maintain, for these two plain Reasons. *First*, Because I do utterly deny the Antecedent, from which it is said naturally to spring. I deny that God by the Gospel speaks generally to all the Men in the World without exception of the most barbarous Nations, and Commands them all to Believe in Christ, with a Promise of Life, if they do Believe in him. *Secondly*, For the consequent, which is said to spring naturally from the said Antecedent, I disown it also, to wit, *That God contrary to his Wisdom and Goodness promises Pardon to all Men, upon the impossible condition of Believing in Christ by their meer Natural Powers.* I am so far from saying this, that on the contrary, I say there may be many Millions of Men in the World, who cannot Believe in Christ by their meer Natural Powers, to whom God doth not Promise Pardon of Sin upon the impossible condition of Believing in Christ by their meer Natural Powers. And hence it plainly appears, that by my Principle *I* am under no obligation, either on the one hand to join with my *R.* Brother in denying that the Gospel Covenant, or Law of Grace, hath any Conditional Promises; or on the other hand to joyn with the *Arminians*, in affirming that there is an universal sufficient Grace, *i. e.* as Mr. *G.* expresses it, That *all Men have sufficient means afforded them to Believe in Christ, and that God gives help enough to enable them to Believe if they will, and whenever themselves please.* I thank God, *I* can by my Principle walk safely in the middle way between these two Extreams, and not *incidere in Scyllam, cupiens vitare Charybdin.* And I think it had become Mr. *G.* to have been more modest than to have past such a Censure upon

on our moſt able and judicious Divines, who have maintained that the Goſpel hath Conditional Promiſes, as that they could not defend the Truth againſt the *Arminians*; but upon their Principle, that the Goſpel hath Conditional Promiſes, they ought all to have turned *Arminians*. For this is in effect, to ſay, That *Whitaker*, *Ames*, *Twiſs*, our Britiſh Divines of the Synod of *Dort*, *Rutherford*, *Rivet*, *Spanhem*, *Turretin*, *Iſaac Junius*, *Triglandius*, *Pool*, and innumerable more, who held, that the Goſpel hath Conditional Promiſes; were all blind and did not ſee the miſchievous Conſequence of their opinions; which Conſequence if they had followed, they themſelves muſt all have turned *Arminians*; and therefore neither did nor could rightly confute the *Arminian* errors; but young Mr. *Goodwin* is the Man that is above them all inlightned to ſee that the Goſpel hath no conditional promiſes, and by that means he is qualified to be our Champion againſt thoſe *Hereticks* who were too hard for the Synod of *Dort*, for *Ames*, *Twiſs*, *Rutherford*, *Spanhem*, *Durham*, &c. Becauſe theſe old weak Men were fond of one *Arminian* opinion (to wit, that the Goſpel hath conditional promiſes) which hath an inſeperable Connexion with the whole *Arminian* Syſtem.

Diſc. pag. 58. *Obj.* 3. Thirdly, he argues thus againſt the Goſpel's having conditional promiſes, *The Scriptures urged by my Reverend Brother, do not ſignify that God paſſed his word to all Men, by a new Law eſtabliſhed amongſt them, that if they obey it, and believe and repent, they ſhall aſſuredly be ſaved: For God always ſpeaks the purpoſes of his mind and none of his words contradict his heart, but he never decreed, either abſolutely or conditionally, that all Men ſhould be Eternally ſaved.* I Anſwer, that my *R.* Brother's objection as here ſet down in his own expreſs words, doth not at all reach me, nor make againſt the truth which I defend. For I never ſaid that God hath paſſed his word to *all Men*, by a *new Law eſtabliſhed amongſt them*, that if they obey it, and believe and repent, they ſhall aſſuredly be ſaved. I am ſo far from ſaying this, that in effect I have plainly ſaid the contrary in the *Apol.* pag. 200. l. 21. 22, 23, 24, 25. There my expreſs formal words are that there *are Heathens who never heard, nor could hear of the Goſpel for want of an objective Revelation of it.* Now by theſe words I certainly meant, and do ſtill mean to ſignify to the world, that God hath not paſſed his word *to all Men*, even to the moſt Barbarous Nations, *by a new Law of Grace*, i. e. *by the Goſpel eſtabliſhed among them*, That if they obey the Goſpel and believe in Chriſt, they ſhall aſſuredly be ſaved. This objection then I might diſmiſs as impertinent and not militating againſt me, who am not ſuch an *Univerſaliſt* as Mr. *G.* would make people believe that I am, tho I have declared the contrary; and any body would think that I ſhould know mine own mind better than another Man, eſpecially a Man who knows not my principles but by my book; unleſs he ſuffers himſelf to be impoſed upon by believing the falſe reports of his *good Friend*. I hope that for the future my *R. B.* will be ſo juſt, as to take the meaſure of my principles from my Printed Books, and not from the reports of the *Accuſer*. But it may be, my *R.* brother will ſay that tho I be no ſuch an Univerſaliſt, yet it is certain that I hold that the Goſpel hath conditional promiſes, and that the conditional promiſes are to the whole viſible Church, even to the non-elect to whom the Goſpel is Preached. To which I ſay again, that it is true and moſt certain that ſuch is my Judgment, and I am not ſingular in it, for as I ſhewed in the Apology, it is the Common Doctrine of the reformed Churches and Divines. Mr. *Rutherford* ſaith, [*If the former ſenſe be intended (As how canit*

be denied) ? The word of the Covenant is Preached to you, an offer of Christ is made in the Preached Goſpel to you. * *Then it cannot be denied, but the promiſe is to all the Reprobate in the viſible Church, whether they believe or not, for Chriſt is Preached, and promiſes of the Covenant are Preached to* Simon Magus, *to* Judas *and all the Hypocrites who ſtumble at the word, to all the Phariſees, as is clear,* Mat. 13. 20, 21, 22, 23. Act. 13. 44, 45, 46. Act. 18. 5, 6. Mat. 21. 43. 1 Pet. 2. 7, 8.] And again, a little after in the ſame book, pag. 90. he ſaith that [*promiſes are as properly made to profeſſors within the viſible Church,* Act. 2. 39. *As Commands, and threatnings, exhortations, invitations, and Goſpel-requeſts are made to them. But tho the Anabaptiſts ignorantly confound the promiſe and the thing promiſed; the Covenant, and Benefits Covenanted: The promiſe is to you, and ſo are the commands and threatnings, whether ye believe or not,* &c.] And pag. 94. of the ſame book, his formal expreſs words are as followeth. [*It is not inconvenient that the reprobate in the viſible Church, be ſo under the Covenant of Grace, as ſome promiſes are made to them, and ſome mercies promiſed to them conditionally, and ſome reſerved ſpecial promiſes of a new heart, and of perſeverance belong not to them. For all the promiſes belong not the ſame way, to the parties viſibly, and externally, and to the parties internally and perſonally in Covenant with God. So the Lord promiſeth Life and Forgiveneſs ſhall be given to theſe who are Externally in the Covenant, providing they believe, but the Lord promiſeth not a new heart and grace to believe, to theſe that are only Externally in Covenant. And he promiſeth both to the Elect.*] Thus Mr. *Rutherford.* *Zanchy* whom my *R.* brother doth highly Commend, was certainly of the ſame Judgment, witneſs his own expreſs words. † [*I Anſwer,* (ſaith Zanchy) *that God calls even the Reprobate, and Commands them to come unto him, and promiſes them ſalvation, if they will believe in Chriſt, it is manifeſt. For he calls all by the word, promiſes unto all Eternal Life, provided that they will believe in Chriſt and this is his conditional will.---It is manifeſt alſo that the reprobates are not mocked, nor deluded, when they are called by the Lord,* &c.] I ſhould never have done, if I ſhould quote all our Proteſtant Divines, who are of this Judgment, I muſt therefore forbear to cite any more of them at preſent, and refer to the Apology, eſpecially in pag. 114.

Having thus frankly and faithfully declared my Judgment in this matter, and ſhewed it not to be ſingular; I will now for the further clearing up of the truth, perſonate my *R.* brother, and for him argue againſt my ſelf, and then Anſwer the Arguments. *Obj.* God did not decree to ſave all Men, even the non-elect in the viſible Church, therefore he doth not promiſe ſalvation *to any upon* condition of Faith in Chriſt. The reaſon of the Conſequence is, becauſe every conditional promiſe of God's word, preſuppoſes an anſwerable decree and purpoſe of God's will, for God always ſpeaks the purpoſes of his mind, and none of his words contradict his heart. I Anſwer, (1.) By denying the Conſequence, for tho God did not decree to ſave all even the non-elect in the viſible Church, yet he promiſeth to ſave ſome, even all the elect in the

* Covenant of Life opened, part. 1. Chap. 13. pag. 87, 88.

† Reſpondeo deum vocare etiam reprobos, et mandare ut ad ſe veniant, Salutemque illis promittere, ſi velint in Chriſtum credere, manifeſtum eſt, omnes enim vocat per verbum, et omnibus vitam promittit æternam, modo in Chriſtum velint credere atque hæc eſt voluntas conditionalis.---reprobos vero non illudi, cum a domino vocantur, manifeſtum tam eſt, &c. Zanch. depulſ. calumn. de predeſt. not. 16. T. 7. pag. 254.

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visible Church, on condition of Faith in Christ: For he hath decreed to save them all, he hath absolutely decreed their salvation on condition of Faith in Christ. The decree of their salvation is absolute in respect of God decreeing, but the object of the decree is conditional in respect of the salvation decreed, That is, God by his absolute will hath made faith the condition of their salvation, and hath suspended the giving of salvation unto them upon the condition of their believing, or till they perform the condition of believing in Christ. (2.) I Answer, by denying the Consequence also with respect to the non-elect, for tho God did not decree to save the non-elect in the visible Church, as he decreed to save the elect; yet he promiseth to save the non-elect in the visible Church, conditionally, that is, provided that they believe in Christ, as they are commanded to do. And to the reason of the Consequence, that every conditional promise of God's word presupposeth an Answerable decree of God's will, because none of God's words contradict his will. I Answer that in this case, the decree of God's will which Answers the conditional promise to the non-elect, is not a decree of Gods will to save the non-elect, as he hath decreed to save the elect; but it is the decree to make the conditional promise of salvation to the non-elect in the visible Church. Whatever God doth in time, that he decreed to do from Eternity. But in time he promiseth salvation conditionally to the non-elect in the visible Church; therefore from Eternity he decreed to promise them salvation on condition that they believe in Christ. We must distinguish between God's decretory will strictly so called as it hath respect to the infallible salvation of the elect; and his promissory will, as it hath respect to the conditional promise of salvation to all, elect and non-elect in the visible Church, constituting a conditional connection between salvation as the benefit promised, and faith in Christ as the condition required of all. Now to apply this distinction, every conditional promise of God's word, doth not necessarily presuppose the foresaid decretory will, but it sufficeth unto the verification of the conditional promise of salvation, as such; that there be in God the foresaid promissory will, constituting a conditional connexion between salvation, as the benefit promised, and Faith in Christ, as the condition required. The conditional promise it self, is not properly God's will, but it is a sign of his promissory will. And it is certain that the promise of God's word, is a true sign of his will, but in this case, it is not a true sign of his foresaid decretory will; therefore it must be a true sign of his promissory will, and it gives us an infallible assurance, that there is a conditional connexion between salvation as the benefit promised, and Faith in Christ as the condition required of all, so that whosoever performeth the condition, he shall have the benefit promised, whosoever believeth in Christ, shall certainly be saved. And therefore it may be truly said to such an one as *Cain*, if thou doest well, shalt thou not be accepted? *Gen.* 4. 7. And the Spirit by the word saith to every Man in the visible Church, that reads and understands the 10th of the *Romans*, if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart, that God hath raised him from the Dead, thou shalt be saved. *Rom.* 10. 9. (3.) Thirdly, Mr. *G.* must admit of this Answer as good and satisfactory, or he must find out a better; for the objection is certainly sophistical, and he is as much concerned to Answer it, as I am. And I doubt not to make him confess that it is so, that it is a meer Sophism, or else to make *him eat his own words*. For mark, I pray, that in his discourse of the Gospel, he says, pag. 57. lin. 6. 7, 8. (1.) *That God in giving his Moral Law to all reasonable Creatures, said universally to Men, do this, and you shall*

Live. (2.) He muſt own that, *do this, and you ſhall live*, or, *if you do this you ſhall live*, is a conditional promiſe of the Law, or Covenant of works, becauſe a little before in the ſame book and Chapter, he ſays, pag. 56. lin. 18. 19. That [*The promiſes of the Law were made to Men, on condition that its precepts were obeyed*,] Theſe are his own expreſs words. From which two paſſages it manifeſtly appears, that according to his Judgment God's Law or Covenant of works, had a conditional promiſe of Life. Life was promiſed in the Law and Covenant of works, to *Adam* and all his poſterity on condition that they perſonally, perpetually and perfectly kept its precepts. This is Mr. G's own Doctrine which he hath publiſhed to the world. Now let his Argument againſt conditional promiſes of the Goſpel, be applied to the conditional promiſes of the Law, and it will as ſtrongly and effectually diſprove all conditional promiſes of the Law, which he owns; as it will diſprove all conditional promiſes of the Goſpel, which he denies. Thus then I form the Argument and turn it againſt Mr. *Goodwin* himſelf, and the conditional promiſes of the Law, which he maintains. (God did not, either abſolutely or conditionally decree to give Life, Eternal Life to *Adam*, or any of his poſterity, by the Law, and Covenant of works, or on condition of keeping the Law and Covenant of works; for if he had ſo decreed it, he would have taken effectual care that *Adam* and his poſterity ſhould never have died, but ſhould have had Eternal Life on that condition, and by keeping that Law and Covenant of works; ſince the intents of his mind and will always obtain infallibly their deſir'd effect. Therefore God never promiſed Life to *Adam* and his poſterity on condition of their keeping the Law and Covenant of works. The reaſon of the Conſequence is, becauſe God always ſpeaks the purpoſes of his mind, and none of his words contradict his heart: Or (which is the ſame thing) becauſe every conditional promiſe of God's word, preſuppoſes an anſwerable decree and purpoſe of God's will. Here is his own Argument turned againſt himſelf, and thereby the conditional promiſe of the Law, which he maintains; is as ſtrongly and effectually diſproved, as is the conditional promiſe of the Goſpel, which we defend. It is plain then that ſince his Argument militates as ſtrongly againſt himſelf, as againſt us, he is as much concerned to Anſwer it, as we are. And if he can Anſwer it, as it militates againſt himſelf, he can by the ſame means Anſwer it as it militates againſt us. One Anſwer will ſerve us both. If therefore he do not like our Anſwer, let him find out a better. And it will ſerve our turn as well as his. I hope this may be a means to open his eyes and to convince him that his Argument againſt the conditional promiſes of the Goſpel, is a putid Sophiſm. For it is a certain evidence that an Argument is Sophiſtical and proves nothing; when if it prove any thing, it proves too much; even more than we would have it to prove, or than we can with a ſafe Conſcience admit.

This may ſuffice for an Anſwer to the foreſaid objection. But for clearing the truth and for our edification, I will urge an other Argument which ſeems to have more ſtrength than the former.

Obj. 4. I will ſuppoſe then, that ſome ingenious brother may demand, if this be true that God hath promiſed in the Goſpel, pardon and ſalvation unto the non-elect who hear the glad tydings of the Goſpel, upon condition of Faith and Repentance; will it not hence clearly follow, that there is a *conditional will in God*, that God's will depends on ſomething without it ſelf, in the Creature, and that it hangs in ſuſpence untill the condition be performed, or not performed. The reaſon of the Conſequence is becauſe every conditional

onal Promiſe ſignifies and teſtifies that the Promiſer doth will and purpoſe to give the Benefit promiſed, if the Condition required be performed; otherwiſe the Promiſe would be falſe, deceitful, and delufive, which the Promiſe of the God of Truth cannot poſſibly be. But there cannot be a Conditional Will in God, nor can his Will depend upon any thing, nor hang in ſuſpence at all; Therefore it ſeems God cannot make any conditional Promiſe unto the Non-Elect, who hear the glad Tidings of the Goſpel, that they ſhall be Pardoned and Saved if they Believe and Repent. This is the Argument, whereunto I Anſwer, (1.) That whoever looks narrowly into this Argument, may eaſily and plainly ſee, that it muſt needs be Sophiſtical and Fallacious, becauſe (as was ſaid before) either it proves nothing, or it proves too much, to wit, that God *could not*, in the firſt Covenant or Law of Works, promiſe the continuance of Life unto *Adam* (and in him to his Poſterity) in the State of Innocency, upon Condition of Perſonal, perfect, and ever Sinleſs Obedience. But that is certainly falſe; and contrary to the Judgment of all Divines, even of Mr. G. himſelf, for they all hold, as well as I, that the firſt Covenant was Conditional, and that God, before the Fall, promiſed unto *Adam* Immunity from Death, and Eternal Life, on condition of perfect and ever Sinleſs Obedience. We are then all alike concerned to anſwer the aforeſaid Sophiſm taken from the Inconditionality and Independency of God's Will. (2.) I Anſwer, That it is great weakneſs, and a degree of Infidelity, to disbelieve and deny that which God hath clearly Revealed in his Holy Word, becauſe do not clearly perceive the *way and manner*, *how God* Wills one thing to be, upon condition of another thing's being. What though we ſhould never know the *way and manner*, how God conditionally Wills the things which he hath Conditionally Promiſed? Is it a wiſe courſe (think ye) to disbelieve and deny the Being of Conditional Promiſes, and God's willing the things Promiſed conditionally, (both which he hath clearly Revealed) becauſe he hath not Revealed, and *therefore we do not know the way and manner of his willing things conditionally?* It were eaſily to prove, that to disbelieve and deny things clearly Revealed, becauſe we do not clearly underſtand God's (*modus volendi*) *way and manner of willing*, which is not Revealed, is the ready way to make all the world turn Infidels or Deiſts: To prevent which, let us all follow the Wiſe Counſel of *Calvin*, which he gives in theſe following Words. [* *I often in my Writings put Men in mind, that nothing here is better than a learned Ignorance, becauſe they rave like Mad-Men, who adventure, or take upon them to be more wiſe, and to know more than is meet: Now thou ſeeſt how that Will of God, to which the Scriptures bear Teſtimony, is certainly known to me; and yet the ſame Will is ſecret and hid from me; becauſe the underſtanding of the very Angels doth not fully know and comprehend*, why *God Wills this or that to be*, *and* how *he Wills it.*] By which Words *Calvin* gives us to underſtand, that if we would act like reaſonable Men, we ſhould firmly Believe whatever God hath in the Scriptures *Revealed to be*, although we do not underſtand *the way and manner of his willing it to be.* But now if you ſay, doth it appear indeed, that God hath Revealed in the Scriptures, that he hath made Conditional Promiſes to all in the viſible Church? I anſwer, Yes, It doth appear

* Sæpe in ſcriptis meis admoneo nihil hic melius eſſe docta ignorantia; quia Phrenetici inſtar delirant, qui plus ſibi permittunt ſapere quam parſit. Jam vides ut mihi certa ſit illa Dei voluntas, cujus teſtes ſunt ſcripturæ; cur fieri hoc vel illud Deus velit, & *quo modo* velit, ne Angelicæ quidem mentes in ſolidum capiunt. Calvin. Reſponſ. ad Calumnias Nebulonis de occulta Dei Providentia, pag. 641.

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very plainly, as hath been ſhewed already. For, (1.) To all in the viſible Church, who hear the Goſpel Preached, the Conditional Promiſes are general without exception; witneſs, *Mark* 16. 15, 16. *Acts* 2. 21. *Rev.* 22. 17. and *John* 6. 40. Theſe Conditional Promiſes could not be more generally and univerſally expreſſed, and therefore they belong to all Men that hear them, upon the ſame condition of Faith, and Calling upon the Name of the Lord. Accordingly, the Church of *England* in her 17th Article, (which we have all ſubſcribed) ſaith, that as a Remedy againſt the Abuſe of the Doctrine of Predeſtination, and to prevent Deſperation, *We muſt receive God's Promiſes in ſuch Wiſe, as they be generally ſet forth in Holy Scripture.*

(2.) The Holy Spirit, in the Sacred Scripture, applies the general Conditional Promiſe, *to every one in particular*, and ſays, *Rom.* 10. 9. *If thou ſhalt confeſs with thy Mouth the Lord Jeſus, and ſhalt believe in thy Heart, that God hath raiſed him from the Dead, thou ſhalt be ſaved.* This every one who hears the Goſpel Preached is bound to Believe, and therefore he is bound to apply it Conditionally to himſelf, and to ſay in his Heart, if I then ſhall ſo confeſs and Believe, I ſhall be Saved: And if he do not do this, he in effect gives the Spirit of God the Lye; whence it neceſſarily follows, that God hath promiſed Salvation Conditionally unto all that hear the Goſpel, whoever they be, whether they be Elect, or Non-Elect.

(3.) *Cain* was one of the Non-Elect, and God certainly knew him to be ſuch; yet God made a Conditional Promiſe of Acceptance unto him. The Lord God with his own Bleſſed Mouth, immediately ſaid unto *Cain* in particular, *If thou doſt well, Shalt thou not be accepted? Gen.* 4. 7. That Interrogation, *Shalt thou not be accepted?* is equivalent to an Affirmation, and it is, as if the Lord had ſaid, *Cain*, Thou ſhalt certainly be accepted, if thou doſt well. See *Onkelo*'s Chaldee Paraphraſe, with *P. Fagius*'s Notes on *Gen.* 4. 7.

(4.) The Command to Believe on Chriſt, belongs without exception to all in the viſible Church, unto whom the Goſpel is Preached; therefore the Conditional Promiſe of Pardon and Salvation, which is annexed to the Command, belongs likewiſe unto all without exception: Becauſe the Conditional Promiſe is therefore annexed to the Command, that by the ſaid Promiſe, all may be induced to Obey the Command.

(5.) The Conditional Threatning (*Joh.* 8. 24.) annexed to the Command, belongs to all without exception; therefore ſo doth the Conditional Promiſe; becauſe there is the like reaſon for the one, as for the other. If the Conditional Threatning belong to all, to deter them from Unbelief; the Conditional Promiſe belongs unto all, to perſuade them unto Faith. Thus doth it plainly appear to be Revealed in the Scriptures of Truth, that God hath made Conditional Promiſes to all in the viſible Church. And therefore we ought to believe it, although we do not clearly know God's (*modus volendi,*) *his way of willing one thing upon condition of another thing.*

(3.) Thirdly, I anſwer, That however formidable this Objection may be in ſome Men's Apprehenſions, yet to me it appears to be a Sophiſm, which is capable of an eaſie and fair Solution: And in order to the ſolving of it, *I* diſtinguiſh between God's Will conſidered abſolutely, and entitatively in it ſelf, and *as it were* ſubjectively; and conſidered reſpectively, and terminatively unto the things Willed, or conſidered objectively. Now when we conſider God's Will the firſt way, when we conſider God's Will abſolutely in it ſelf, and (if we may ſo ſay) as it is ſubjectively in God, or rather as it is God: It is freely confeſſed, that it is not Conditional, that it doth not depend on

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any thing, nor hang in ſuſpence at all. For God's Will ſo conſidered, is not diſtinct from his Nature, but is really himſelf: And *it is moſt certain*, that God is not Conditional, that he is not Dependent on any thing, nor doth he at all hang in ſuſpence, as if he were doubtful what to do. But if we conſider the reſpect which God's Will hath unto the things Willed, and its termination upon the things Willed; as alſo if we conſider the object of God's Will, or the things Willed, as one part of the intire object, or one of the things Willed, hath a relation unto the other; ſo God's Will may very well be denominated Conditional, that is, God's Will, which in it ſelf, and as it is ſubjectively in God, (or rather to ſpeak properly and ſtrictly the ſame with God) is moſt abſolute, independent, and determinate; may be ſaid to be reſpectively, terminatively, and objectively Conditional: For this is no more but to ſay, that the reſpect of God's Will unto, and it's termination upon the things Willed, is Conditional; or that the object as it hath reſpect unto God's Will, and as it is the term of God's Will, is Conditional. And this may very well be, and yet God's Will in it ſelf is not Conditional, but moſt abſolute and independent. For the reſpect of God's Will unto, and the termination of his Will upon its object; and the object as reſpecting and terminating God's Will, are really diſtinct from his Will. God's Will remains the ſame, abſolute and independent in it ſelf, though it be many ſeveral ways related to, and terminated upon its objects; and though ſeveral Denominations be given unto it upon that account. Let this diſtinction be applied unto the Objection, and the Sophiſtry of it preſently appears. For (1.) from God's promiſing Salvation unto any Elect or Non-Elect, upon condition of Faith, it follows indeed, that God's promiſſory Will is Conditional, to give them Pardon and Salvation, if they Believe, and ſo perform the Condition: But pray conſider, How is it Conditional? Is it conditionally in it ſelf ſubjectively, or rather entitatively conſidered, ſo as to be dependent and hang in ſuſpence? No ſuch matter, nor doth any ſuch thing follow from God's making Conditional Promiſes. It is only Conditional, reſpectively, terminatively, and objectively; and that is all which follows from God's making Conditional Promiſes, and willing the things promiſed Conditionally. The Lord our God, with an *abſolute independent Will*, doth Will, that if Men truly Believe and Repent, they ſhall be Pardoned and Saved, whoſoever they be; but not Pardoned and Saved if they do not Believe and Repent. (2.) We apply the ſame diſtinction to the minor or ſecond Propoſition of the Objection, and grant that there cannot be a Conditional Will in God, that is, a *Will in it ſelf and ſubjectively, or entitatively* Conditional, and ſo as to be in it ſelf dependent, and to hang in ſuſpence: But then we utterly deny that the Will of God, which is abſolute, independent, and determinate it it ſelf, cannot be reſpectively, terminatively, and objectively Conditional in the Sence before explained. This diſtinction was approved and uſed by Dr. *Ames*, (as I ſhewed in the Apology, p. 105, 106.) and by our Britiſh Divines in the Synod of *Dort*, as from their Collegiate Suffrage, I proved in the Apology, p. 114. So did Dr. *Twiſs* approve it; witneſs what he writes againſt *Corvinus*. His words are, [* *For neither do we deny but that the Decrees of God may be called Conditional, in reſpect of the things Willed; to wit, as neither eternal Life is to be given but upon Condition of Faith*, &c.]

* Neque enim negamus decreta Dei quoad res volitas dici poſſe conditionata: quatenus ſcilicet, neque vita æterna niſi ſub conditione fidei conferenda ſit, &c. In Corvin. Defenſ. Arminii contra Tilen, p. 355.

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The like he hath in his Engliſh Books, both againſt *Hoard* and other Arminians, and alſo againſt Mr. *Cotton*. And as this diſtinction is approved by thoſe great Divines, ſo is it by all other Learned Men, that I know, who rightly underſtand theſe Matters. See *Ainſworth's* Cenſure upon the Anabaptiſts Dialogue, *&c.* p. 10. where he ſaith, [*God's Will always lays no ſuch neceſſity; ſeeing he Willeth ſome things Conditionally, which are not effected unleſs the Condition be obſerved: as he would a Sinner's Life, not Death, Conditionally if he return to God, he would the deſtruction of* Niniveh; *but Conditionally, except they Repented; other things God Willeth abſolutely, and thoſe muſt needs come to paſs: For none reſiſt, or hinder his abſolute Will*, Iſa. 46. 10, 11. Job. 23. 13. Pſal. 33. 10, 11.] So much ſufficeth for Anſwer to the fourth grand Objection

Object. 5. p. 58. Fifthly, Mr. *G.* objects, That if the Conditional Promiſe be to all in the viſible Church, that if they Believe they ſhall be Saved, then by the ſame rule we muſt ſay, That the Conditional Threatning is to all, that if they Believe not, they ſhall be Eternally Damned. I Anſwer, And what Abſurdity is in this, that all in the viſible Church, who do not yet Believe, are Threatned with Eternal Damnation, if they live and die in Unbelief. For underſtand the Conditional Threatning in the ſame Sence as I have ſhewed the Conditional Promiſe ought to be underſtood; and it is a certain Truth, That as the Conditional Promiſe is to all, in the ſame Sence the Conditional Threatning is to all in general, and to every one in particular, *John* 3. 36. and 8. 24. *Mark* 16. 15, 16. But Mr. *Goodwin* ſays no, The Conditional Threatning is not to all, nor yet to any, if they do not Believe: And I pray, why ſo? To this he ſays, That the Reaſon why none are Threatned with Death if they do not Believe, is, becauſe the Threatning is not denounced againſt Men for not Believing in Chriſt, but for not perfectly obeying the Law of Works, as he hath proved before. VVhereunto I reply, that I have alſo anſwered him before, and have proved the contrary. And here I muſt adviſe him to take better heed what he writes for the future, and not to contradict the Scripture in expreſs terms. The Holy Scripture ſaith, *John* 3. 18. *He that believeth not, is condemned already, becauſe he hath not believed.* Mr. *G.* ſaith, No, it is not ſo, But he that Believeth not, is Condemned, becauſe he hath not perfectly obeyed the Law of VVorks. Now chooſe you, Whether you will Believe the Scripture contradicting him, or Believe him contradicting the Scripture.

Obj. 6. Sixthly, Out of what he writes in Pag. 57. this Argument may be formed againſt God's making Conditional Promiſes to the Non-Elect in the viſible Church. If God promiſe them Pardon, on Condition that they Believe by their meer Natural Powers, deprived as they are, without his All-Conquering Grace, he acts in a way Repugnant to his Wiſdom and Goodneſs; for he knows it to be impoſſible for them to Believe by their meer Natural Powers, without his All-Conquering Grace; and to Promiſe them Pardon upon ſuch a Condition, as he knows to be impoſſible for them to perform, would be an illuding and mocking of them. * As if a Man ſhould offer Food to a wretch who hath not a Limb whole, ſtarving in a Dungeon, on condition that he would come up and receive it, and yet ſhould refuſe to put forth a Finger to give him the leaſt lift; in ſuch a caſe, that mercileſs Man would but mock and make a ſport of the Miſery of the poor wretch: uſt ſo, if God ſhould Promiſe Pardon to the Non-Elect in the viſible Church,

* Mr. *G's* Diſcourſe, p. 57.

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on Condition that they Believe by their meer Natural Powers, which they cannot do; and ſhould withall refuſe to put forth his Finger to help them; he ſhould but mock them, and make a ſport of their Miſery, which to do, is repugnant to his Wiſdom and Goodneſs: And therefore God by the Goſpel makes no Conditional Promiſe to the non-elect in the viſible Church. I Anſwer, this objection ſhews that Mr. *Goodwin* is better at declaiming, than at fair arguing and cloſe reaſoning; and ſeems to intimate him to be of the Man's mind who ſaid *flectere ſi nequeo ſuperos, Acheronta movebo.* For this Argument (if it may be called an Argument) is fetched from Hell, and borrowed from the Devil, that is, from the *Arminians* who (if Mr. *G.* have not wronged them in his Epiſtle to the Reader) muſt needs be Incarnate Devils. For he ſays (*Their opinions tear the Volume of Gods word to pieces, and un-God God himſelf: They pull him out of his Throne, and ſtrike the Scepter out of his Hands, and ſnatch the Crown from his Head.* This is certainly more than all the Devils in Hell can do; but if Mr. *Goodwin* ſay true and do not ſlander the *Arminians*, they have done it; they have un-Godded God himſelf. And yet for all this, he goes down to that *Arminian* Hell, to borrow an Argument from thoſe worſt of Devils to defend and ſecure the Wiſdom and Goodneſs of the God of Heaven, from being impeached by the *Calvinian* Doctrine of conditional promiſes in the Goſpel-Covenant. But now let me ask this *R. B.* a few queſtions as (1.) Is it not now every whit as impoſſible (if not more impoſſible) for the non-elect in the viſible Church to keep the Law of works moſt perfectly, as to believe in Chriſt ſincerely? (2.) Doth not Mr. *G.* himſelf hold that notwithſtanding the ſaid impoſſibility, God now requires of them perfect obedience to the Law of works, under pain of Eternal Death and Miſery? (3.) Doth he not hold alſo that God by the Law and Covenant of works doth promiſe them Life and Happineſs upon condition that they moſt perfectly obey that Law and keep that Covenant of Works. This I take to be his Judgment from what he writes in Chap. 7. pag. 56. Compared with what he quotes with approbation out of Melancton in Chap. 6. pag. 29. 30. Concerning the promiſes of the Law, as contra-diſtinguiſhed from the gracious promiſes of the Goſpel. Now if this be ſo, that according to Mr. G. God promiſeth to the non-elect by the Law and Covenant of works, (*Mat.* 19.17. *Rom.* 10.5.) That they ſhall have, (Not indeed pardon of ſin and ſalvation properly ſo called, but) Life and Happineſs on condition, that they moſt perfectly keep the Law and Covenant of works. I ſay if this be Mr. *G's.* Judgment, I demand. (4.) Whether it be not as evidently repugnant to the wiſdom and Goodneſs of God, and as plainly a mocking of thoſe wretched Men to promiſe them Eternal Life and Happineſs by the Covenant of works upon the impoſſible condition that they moſt perfectly fulfill the Law of works; As it is to promiſe them pardon and ſalvation by the Goſpel or Covenant of Grace, on the impoſſible condition of believing in Chriſt. So that my *R. B.* his Argument militates againſt himſelf and he is as much bound to Anſwer it, as we are: Unleſs he deny the conditional promiſes of the Law, as he doth thoſe of the Goſpel; and when once I know that he doth deny both, I ſhall ceaſe from retorting his own Argument upon him; and ſhall take another way of dealing with him. In the mean time this may ſerve for the firſt Anſwer. (2.) I Anſwer, that *this Arminian* objection was ſufficiently anſwered in the Apology out of the writings of the profeſſors of *Leyden*, of Dr. *Owen*, of the Synod of *Dort*, and of Dr. *Twiſs*. For there it was ſhewed. (1.) That as for the non-elect to whom the Goſpel is Preached in the viſible Church, God doth not

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require them to believe in Chriſt by their *meer natural powers*, without any help; without his putting forth ſo much as *his finger* to help them: For together with the Goſpel-Command to believe they receive more Common-Grace, more light and power from the Lord, than they make a good uſe of; and as Dr. *Owen* ſays, (*Apol.* pag. 23. and pag. 114. 115.) where real Converſion is not attained, *It is always from the Interpoſition of an Act of Wilfulneſs and Stubbornneſs, in thoſe enlightened and convicted. They do not ſincerely improve what they have received, and faint not meerly for want of ſtrength to proceed, but by a free Act of their own wills, they refuſe the grace which is further tendred unto them in the Goſpel.* (2.) There it was ſhewed out of the Writings of Dr. *Twiſs* where he Anſwers this ſame objection which Mr. G. hath *borrowed from the Arminians*, that as for the non-elect in the viſible Church, their inability to believe in Chriſt according to the Goſpel, *is not a meer phyſical impotency*, but it is a *Moral impotency*, Jer. 6. 10. Which hath its immediate Foundation in and its next riſe from their own wills; ſo that if they earneſtly would believe, then they could believe; but they cannot believe becauſe they will not. Whereas the inability of the poor wretch of whom Mr. G. ſpeaks, and to whom he compares the unconverted, is not at all a Moral impotency, but it is a meer Phyſical natural impotency. There is nothing in the Man's own will that cauſes him to refuſe wilfully to come up out of the Dungeon, in which he is a ſtarving, but that which hinders him from coming up, is the natural weakneſs of his Limbs which are all ſuppoſed to be broke; ſo that the poor wounded Man cannot come up out of the Dungeon to receive the Food that is offered him, ſuppoſe he were never ſo earneſtly willing and deſirous to do it. Now Dr. *Twiſs* ſhews that there is a vaſt difference between theſe two impotencies, between impotency Moral, and impotency meerly Phyſical; that impotency Moral is highly culpable and deſerves to be puniſhed, becauſe it is willful and affected; whereas impotency meerly Phyſical is not culpable at all, but is wholly excuſeable; and that therefore it is a ſhameful thing in the *Arminians* to confound theſe two impotencies, to wit Moral and Natural impotency, as if there were no difference. See for this the *Apol.* 109. 110. Where the expreſs formal words of Dr. *Twiſs* are quoted at large. If then Mr. *G.* have a mind to diſpute againſt this Diſtinction, I deſire it may be remembred that he diſputes not ſo much againſt me, as againſt Dr. *Twiſs*, and in the Doctors Judgment, he doth a thing which will have *a ſhameful iſſue*, to confound impotency Moral with impotency natural, as he plainly doth.

(3.) I Anſwer that what Mr. *G.* ſuppoſes to ſtrengthen his *Arminian Objection* is manifeſtly falſe; to wit that God always Commands the non-elect in the viſible Church to believe by their *Meer natural powers without any help*, ſince he will not ſo much as put forth *his finger to help them.* I ſay this is falſe, becauſe (1.) It is contrary to Scripture, which ſaith, that Gods Spirit ſhall not always ſtrive with ſuch Men, *Gen.* 6. 3. According to our Tranſlation, and that plainly implies that for a time God's Spirit doth ſtrive with them; and I ſuppoſe it will not be ſaid that God's Spirit ſtrives with them to hinder them, but rather to help them. So in *Prov.* 1. 23. The wiſdom of God ſaith to ſuch Men, turn ye at my reproof: Behold I will pour out my Spirit unto you, and I will make known my words unto you. Here is not only a Command to *turn unto God*, but a promiſe alſo of *ſome help* to enable them to turn. And then it follows immediately in the 24. verſe, becauſe I have called, and ye refuſed, *I have ſtretched out my hand*, and no Man regarded, &c. In which words the Lord himſelf ſaith, that *he ſtretches out his hand to ſuch Men*; but

Maſter

Maſter *Goodwin* ſaith that the Lord will not ſo much as *put out his finger* to help them; for he compares the Lord in this matter, to a mercileſs Man who offers food to a poor wretch ſtarving in a Dungeon with all his Limbs broken, on condition that he come up and receive it, and yet he refuſes to put forth a finger to give him the leaſt liſt. Thus Mr. *G.* repreſents God to the world upon the Principles of the *Calviniſts* whereas God in the Scriptures of truth repreſents himſelf the quite contrary way, ſaying that he is ſo far from not putting forth his finger, that he *ſtretches out his hand* to ſuch Men, *Prov.* 1. 24. Yea that he not only ſtretches out one hand, but that he ſtretches out both hands to them. As it is written, *Rom.* 10. 21. To *Iſrael* he ſaith, *All day long I have ſtretched forth my hands unto a diſobedient and gain-ſaying People*, See alſo *Mat.* 25. v. 14. 15, 26, 27, 28, 29. *Luk.* 19. v. 12. 13, 22, 23. *&c.* (2.) As God thus repreſents himſelf, ſo doth *Calvin* and thoſe Divines called *Calviniſts.* Witneſs (1.) The words of *Calvin* on *John* 12. 47. Where to the queſtion (*cur ergo damnare eos Chriſtus non vult?*) *Wherefore then will not Chriſt Condemn them?* He Anſwers,[* *That Chriſt having here for a time put off the perſon of a Judge; that all Men might be the more encouraged to repentance, he offers ſalvation promiſcuouſly to all, and ſhews his Arms ſtretched out to Embrace all.* Witneſs alſo his words, to this purpoſe, in his *Book againſt* Pighius, † *Wherefore that of* Ezek. 18. 23. *and* 33. 11. *God wills not the Death, or hath not pleaſure in the Death of him that dieth, but that he return and Live; muſt of neceſſity be ſo underſtood* (*as* Auſtin *alſo hath diſcourſed in many places*) *that God omits to do nothing which might ſerve to reduce Men into the way of ſalvation, if they were in a right and ſound Diſpoſition of mind: But that they do not return when they are called, no other thing hinders them, but the diſeaſe of their own depravedneſs. God therefore wills that he who dies ſhould live* (*as it is lawful for us, to Judge of his will*) *to wit, by aſſiſting, or furthering the Man with all helps; that he may not be able to alledge for his excuſe, that any thing but his own fault or ſin, did hinder him. Yet at the ſame time, God's ſecret Counſel whereby he paſſeth by this Man, and chooſeth that, remains unchangeable. After which ſecret Counſel of God, let no Man curiouſly ſearch, who will not be over-whelmed with the Glory. If* Pighius *underſtood this, he would not ſo ſtiffly hold that falſe Principle concerning the equal diſpenſation of Grace.*] A moſt excellent paſſage of the judicious *Calvin*, which being compared with the former, ſhews his Judgment to have been that God promiſeth ſalvation to all in the viſible Church upon condition of Faith and Repentance, and that he doth not leave them to perform the condition by their meer natural powers, without any help at all; but that he doth ſo far

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* Nempe hic depoſita ad tempus judicis perſona, quo plus animi omnes habeant ad reſipiſcentiam, ſalutem promiſcue omnibus offert, et brachia ſua ad omnes amplexandos oſtendit. Calvin Johan. 12. 47.

† Quam ob rem ſic intelligi neceſſe eſt, illud Ezekielis 18. 23. and 33. 11. nolle deum mortem morientis, ſed ut revertatur et vivat, ſicut et Auguſtinus multis locis diſſerit, nihil deum omittere, quod ad reducendos in ſalutis viam homines pertineat ſi modo ſani ferent: quod autem non redeant vocati, ipſis non aliud quam pravitatis propriæ morbum obſtare. Vult ergo Deus morientem vivere, ſicut, ejus voluntatem nobis æſtimare fas eſt, *omnibus ſcilicet adminiculis* hominem ipſum *adjuvando*: ne quid ſibi obſtitiſſe, quam propriam culpam cauſari queat. Manet tamen interea Deo arcanum ſuum conſilium, quo hunc præterit, illum eligit: de quo ne curioſius veſtiget, qui non vult opprimi a gloria. Hoc ſi caperet Pighius, falſum illud de æquali gratiæ diſpenſatione Principium, non ita mordicus teneret. Calvin. contra Pigh. lib. 5. de lib. arb. Pag. 165. edit. ult. Amſtel. 1667.

(*adjuvare omnibus adminiculis*) *assist and further* them with *all helps*, that they cannot truly say that any thing but their own sin did hinder them from performing the said condition. And as *Calvin* did thus represent God, much otherwise than Mr. *G.* doth, so have his followers done; they have given a more lovely representation of the infinitely good and righteous, holy God than he here doth. Witness (2dly) (*Isaac Junius* who by order of his Superiors wrote an Answer to *Episcopius* his *Apol.* for the Remonstrants, but died before he had finished it. His words are, [* *Did any of us say* (*in that wrested sense of the Apologist*) *that no Man can do more good than he doth, nor omit more Evil than he omits? Let such a crude opinion be far from every pious Man. The* Brittish *Divines, who were a good and laudable part of the national Synod of* Dort, *in their Judgment upon the third Article, and 4th Heterodox position, expressly reject this position, that a Man cannot do more good than he doth, nor omit more Evil than he omits. These assertions* (*say they*) *are false and absurd, whether they be understood of an unregenerate and natural Man, or of a Man that is regenerate and indued with sanctifying Grace.*] Again the same Author afterwards in the same book saith, [† *Which of us hath asserted that the called non-elect are excluded from the benefit of Christ's Death for no proper or vincible fault of their own? Likewise that the called non-elect are not only shut out of Heaven and cast down into the Eternal torments of Hell, for no proper fault of their own which they could overcome, or free themselves from; but moreover that they are cruelly mocked by the Commands of the Gospel* [with the promises Annexed to them]. *These are all fictions of the Remonstrants. The newly mentioned Definitions of Reprobation do sufficiently, and more than sufficiently clear our Doctrine, and teach that no such thing doth follow from any thing in our Doctrine: But that in truth Heaven and Hell are confounded by those who hold, that the Grace which God dispenses according to his purpose is equally common to all.*] And some pages before, *Junius* had said, [* *We deny not but that Grace is offered to the called non-elect, and often common grace is given them; but we deny that that grace is given them, which powerfully takes away all impediment, and infallibly unites Man unto Christ. Consequently our Doctrine, from its own intrinsecal principles shews, that the Meritorious cause of Condemnation is in those who prefer Darkness, before the*

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* An quis nostrum dixit (eo quo Apologista detorquet sensu) neminem posse plus boni facere quam facit, nec plus mali omittere, quam omittit? Absit ab omni pio tam crudа sententia. Britanni, bona & laudata pars Synodi Nationalis, *in* suo judicio ad Art. 3. Thesi hæterodoxa quarta, expresse rejiciunt hanc Positionem: Hominem non posse plus boni facere, quam facit, nec plus mali omittere quam omittit. Falsa sunt hæc, inquiunt, & absurda, sive de homine irregenito & animali intelligantur, sive etiam de renato & gratia sanctificante suffulto. Isaacus Junius in Antapologia, sive animadvers. in 16. Priora Cap. Apologiæ Remonstr. Pag. 16.

† Quis nostrum asseruit vocatos non-electos excludi a morte Christi nulla propria aut *vincibili* sua culpa? item vocatos non-electos non tantum excludi Cœlo, & præcipitari in æternos tartari cruciatus nulla propria *vincibili* eorum culpa, sed præterea crudeliter illudi mandatis Evangelicis. Nugæ: ipsæ mox allatæ definitiones reprobationis satis superque purgant nostrum dogma, & docent nihil hujusmodi sequi ex insitis nostri dogmatis: sed revera Cœlum inferis misceri ab iis qui statuunt gratiam quam dispensat Deus secundum propositum, esse omnibus ex æquo communem. Idem ibid. Pag. 194.

* Non negamus vocatis gratiam offerri, & ut sæpius conferri communiter, sed negamus iis conferri eam gratiam quæ potenter tollit omne impedimentum, & hominem infallibiliter Christo inserit. Consequenter ex insitis sui ostendit nostra sententia meritoriam causam condemnationis in iis, qui tenebras præferunt luci Evangelicæ. Id. ibid. P. 188.

light

light of the Goſpel.] Thus that Learned Man repreſented God as one that by his grace, gives ſome help even to the non-elect in the viſible Church; and utterly denies that God cruelly mocks them by his Commands or conditional promiſes. † *No Man ſaith* (quoth Junius) *that Eternal ſalvation is ſeriouſly promiſed to fewer than it is outwardly offered unto. To whom it is offered to them it is ſeriouſly promiſed, if they perform the conditions required by the Covenant, that is, if they repent and believe the Goſpel.*]

The other Perſon appointed by publick Authority to Anſwer *Epiſcopius* his Apology, was *Triglandius*, who wrote a large Anſwer to the whole of it: In which Anſwer he ſaith, * *God according to this Maſter* (Epiſcopius) *ſhall ceaſe to be Author of all, eſpecially of Spiritual Good, if he preſcribe unto Man the Conditions of Faith and Obedience; or if he be the Author of all that Good, it ſhall not be lawful for him, to preſcribe unto Man ſuch Conditions: So inconſiſtent in the Opinion of this Maſter* (Epiſcopius) *are theſe things, for God to be both the Author of all Spiritual Good in Man, and alſo to be Lord of Man as a Rational Creature, unto whom he can preſcribe the Conditions of Faith and Obedience: But I pray,* (ſaith *Triglandius*) *What things are they which Holy Scripture doth more inculcate, than theſe two? &c.* The ſame Author afterwards in the ſame Book, Chap. 30. p. 416. ſaith, That *Epiſcopius* ought to have conſidered, (*aliam 'eſſe rationem cœcitatis moralis, aliam mere Phyſicæ*) that Moral Blindneſs is of 'a different nature, from meerly Phyſical Blindneſs: For in Moral Blindneſs 'there is an averſion from Light; for it *delights in darkneſs and hates light,* 'John 3. 20. It gives it ſelf out for the moſt ſharp ſight, and obtrudes its 'own Folly for the higheſt Wiſdom. Hence he who labours under it, doth 'not deſire ſight to be reſtored to him, ſo far is he from it, that he moſt vehe-'mently hates the Man who endeavours to bring him to a participation of the 'light; and for this cauſe he cannot be delivered from his Blindneſs; and 'therefore Chriſt ſaid unto the blind Phariſees, *John* 9. 41. *If ye were Blind, 'ye ſhould have no Sin*; but now ye ſay, we ſee; therefore your Sin remaineth: 'But they who labour under a meer Natural Blindneſs, deplore and bewail 'their Blindneſs, and deſire, if it could be, to be delivered from it. Thus *Triglandius* ſhows the difference between Moral and Natural Blindneſs; and there he ſhews alſo how ſuch Men might be Cured of this Moral Blindneſs, that it is their own fault that they are not Cured; and that there is no right arguing from Natural Blindneſs, which is involuntary and inculpable, to excuſe Moral Blindneſs, which is voluntary and ſinful. Again, in the following Chap. 31. p. 421, 422. he grants, that unto the Non-Elect, and called in the viſible Church, there is given Grace in ſome reſpect ſufficient. [† *Is there not*

† Nemo dicit æternam ſalutem paucioribus ſerio promitti, quam foris offerri: quibus offertur iis ſerio promittitur ſi præſtent conditiones pactas & conventas, i. e. ſi reſipiſcant & credant Evangelio. Id. ibid. Pag. 17.

* Deus ſecundum hunc Magiſtrum deſinet eſſe Author omnis boni, præſertim ſpiritualis, ſi homini præſcribat conditiones fidei & obedientiæ: vel ſi author ſit omnis iſtius boni, non licebit ipſi tales conditiones homini præſcibere: ita incompatibilia ſunt Magiſtro huic, Deum eſſe & authorem omnis boni ſpiritualis in homine, & Dominum hominis ut creaturæ rationalis, cui poſſet conditiones fidei & obedientiæ præſcribere. Quænam, quæſo, magis inculcat ſacra Scriptura, quam hæc duo, &c. Trigland. Examin. Apolog. Remonſtr. Cap. 18. Pag. 277.

† Anon hic gratia ſufficiens? quid ergo cauſæ, quod non omnes convertantur & credant? Nihil (dico) præter faſtum & arrogantiam humanam quæ non permittit ſe ſubigi, &c. Id. ibid. Cap. 31. Pag. 421.

Is it

here sufficient Grace? (saith *Triglandius*) *What is the cause then that all are not Converted, and do not Believe? There is no cause,* I say, quoth *Triglandius*) *besides Man's Pride and Arrogance, which doth not suffer it self to be subdued,* &c. and then *Episcopius* having objected, 'That no Man in his wits would say, 'that sufficient Grace is given to a Man (bound in Chains for his Sin) to go out 'of Prison; because the Prison Doors are opened, and he is again and again 'exhorted with Prayers and Tears to go out; so long as the Chains where-'with he is bound are not taken off him. *Triglandius* Answers the Objection in these words following.

* Ans. 1. *These external, violent, unpleasant, and abhorred things, are not rightly compared with things that are internal, voluntary, pleasant and delectable.* 2. *That Man bound with Chains, would indeed thankfully acknowledge the favour of opening to him the Prison Doors; but would complain that he is still bound in Chains and Fetters, and would earnestly pray that they might be loosed; whereas they who reject God's call, will not acknowledge their Bondage and Slavery; yea, nothing vexes them more, than that they are admonished and advised to acknowledge it: For they arrogantly perswade themselves, and pretend many things concerning their own Liberty and Free-Will. What Man of sound Judgment would say, that such Persons are to be loosed, or that it behoveth them to be loosed, or otherwise there is wrong done them if they be not loosed.* 3. *These Men delight in their Pride, and the pravity of their evil Affections, and in their Servitude; and (as was said) this is the chief cause why they are not delivered and set at Liberty.* 4. *Let them acknowledge this their Misery, Captivity and Bondage, and humbly beg Deliverance, and without doubt they shall be delivered and set at liberty.* See *Psal.* 116. & 142. *Isaiah* 55. 1, 2, 3. & 61. *v.* 1, 2, 3. and 66. 2. *Matth.* 11. 28, *&c.*] Thus *Triglandius*, whom no Man ever suspected of favouring the *Arminians*. My last witness in this matter, is, the learned and acute Dr. *Ames*, who writes thus against the *Arminians*: [† *Some Benefits, saving in their kind, are given by Christ unto all that are called.* 4. *Salvation it self, as it is offered unto them, and is held forth on that condition, that they shall not be deprived of it, but for their own Sin, hath so much of the nature of a Benefit with respect to them, as is sufficient to prove them guilty of Ingratitude.* Again in the same Book: [* *This also is to be added,*

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* Resp. 1. Male comparantur externa illa enim internis, violenta cum voluntariis, ingrata & horrenda cum gratis & delectabilibus. (2.) Constrictus ille agnosceret quidem grato animo apertionem carceris, sed conquereretur se adhuc numellis & pedicis alligatum esse, peteretque obnixe ea solvi: sed qui vocationem rejiciunt, agnoscere nolunt captivitatem & servitutem suam; imo nihil illis fit ægrius quam ut moneantur eam agnoscere; arroganter enim multa sibi persuadent prætenduntque de Libertate sua. Quis sanus dixerit tales esse solvendos, vel oportere eos solvi, aut alias injuriam eis fieri, si non solvantur? (3.) Arrogantia, pravitate malorum affectuum suorum, servitio suo hi delectantur; atque hæc ipsa præcipua causa est (ut jam dictum) ob quam non Liberantur. 4. Agnoscant iftam suam miseriam, captivitatem, servitutem, ac petant submisse Liberationem, & Liberabuntur, absque dubio. Vid. Psal. 116. & 142. Isa. 55. 1, 2, 3. & 61. v. 1, 2, 3. & 66. 2. Mat. 11. 28, &c. Id. ibid. Cap. 31. Pag. 422.

† Beneficia quædam in suo genere salutaria in omnes vocatos conferuntur a Christo. (4.) Salus ipsa quatenus offertur ipsis, & ea Lege exhibetur ut ea non priventur, nisi propria sua culpa, tantum habet ex ratione beneficii respectu ipsorum, quantum sufficit ad ingratitudinem eorum arguendam. Ames. in Anti-Synodal. scriptis editis Amstel. An. 1633. Pag. 221, 222. N. 8. Refut. 3.

* Accedit etiam illud, quod multis ex hoc Populo collata fuit illa gratia, ut obedientiam aliquam præstiterint, & majorem præstare potuerint; neque quenquam ipsorum rebellium, in tantum obediviſſe, in quantum potuit obedire, vel majorem potentiam quæsiviſſe, aut defectum ejus doluiſſe. Idem ibid. in animadverſ. ſuper Art. 3, & 4. cap. 3. de vinea Domini Iſai. 5. Theſ. 4. Pag 280. Refut. 3.

that

that unto many of that People ſuch Grace was given that they performed ſome Obedience, and had power to have performed more; and that none of the very Rebels did ſo far obey as he was able; or ſought more Power from God, or was ſorry for the want of it.] And again a little after he writes thus; [* *They might have received ſome Grace that they might have a power to obey, without Grace abſolutely and immediately ſufficient unto the Act of Obedience.*] Again he ſays, [† *All theſe have not Power or Grace abſolutely and immediately ſufficient to Converſion, who have power to come nearer to Converſion than yet they have done.*] In fine, Dr. *Ames* anſwers the Argument in which the *Arminians* ſeem to triumph, that if God did put forth ſuch an inſuperable power in Man's Converſion, that he could not chooſe but be then Converted, it would follow that no more could be Converted, than are actually or ſhall be actually converted. 2. That no Man could be Converted one minute ſooner, than he is Converted. I ſay, Dr. *Ames* Anſwers this *Arminian* Argument by denying the conſequence; and on the contrary, he affirms, that in a ſound Sence it may be ſaid, *it is poſſible that more be Converted, and ſome ſooner*: For there is both a Paſſive Power in Men to be Converted, and an Active Power in God to Convert them, according to that, *Rom.* 11. 23. *God is able to graft them in again.* He gives alſo another Reaſon of it, becauſe ſome may have Grace, which *enables them*, and gives them *power* to do a thing, and yet *that grace* may not cauſe them *certainly and actually to do it.* This is to be ſeen in the ſame Book, p. 326. And I have thus long inſiſted upon this, and thus largely quoted theſe Authors, that the World may ſee that in Anſwering the *Arminians*, our Divines do not uſe to deny that there are Conditional Promiſes, nor do they deny that God gives any help to the called Non-Elect, to enable them to perform the Condition, but affirm, that God gives them more Power and Ability than they make good uſe of; and that if they are not Converted and Saved, they ought to blame themſelves for it, and not God. Ill Men are too much inclined of themſelves, and tempted by the Devil, to lay the blame of their going on ſtill in their Treſpaſſes, upon God; they needed not Mr. *G*'s help to teach them this Leſſon; and therefore he had done better to have ſpared his pains, and to have forborn that irreverent Compariſon in Pag. 57. l. 26, 27, 28, 29. As for the objected Abſurdities he talks of, I have ſhewed that we may very well avoid them upon the Principles of *Calvin*, and his Followers; and have no need of the abſurd Principles, either of the Remonſtrants, or of Mr. G. and the *Flacians*; nor do we think that one abſurdity is a proper means to ſecure us from another. We know the common ſaying is true, *Dato uno abſurdo, mille ſequuntur*, if one abſurdity be granted, a thouſand more may follow, and therefore we deſire and endeavour to avoid all, by adhering to the true Chriſtian Doctrine, the everlaſting Goſpel, (*Rev.* 14. 7.) as it is recorded in the Holy Scriptures, and commonly profeſſed by the reformed Churches.

Obj. 7. *Seventhly*, It may be argued thus, that if the Goſpel-Covenant have no condition, then it hath no conditional promiſe; but it hath no condition. And this one endeavours to prove from my conceſſions in the Apolo-

* Potuerunt iſti gratiam aliquam accepiſſe *ut poſſent* obedire, ſine gratiâ abſolute & immediate ſufficiente ad obedientiam præſtandam. Ibid. Pag. 283.

† Omnes illi potentiam aut gratiam non habent abſolute ac immediate ſufficientem ad converſionem qui poſſunt propius accedere ad converſionem quam adhuc acceſſerunt. Ib. Cap. 4. P. 301.

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gy, that the condition of it. (1.) *Is not in our power.* Nor (2.) *Uncertain*, nor (3.) *Meritorious.* Nor (4.) *Legal, (tho the Goſpel be a Law, and this Law is the condition of the Covenant.) Therefore* (ſaith he) *it is not a condition properly, but it muſt be ſuch in a Logical ſenſe, And a neceſſary Connexion is enough for that, or in a Phyſical ſenſe, and priority is enough for that.* pag. 33. To which I Anſwer. (1.) That I never wrote, nor thought that the condition of the Goſpel-Covenant is not in our power *in any ſenſe*, but only that it is not in our *meer natural power*; with which it is very well conſiſtent that it be in our *Supernatural Power*, which we receive from the Spirit of God, and with his aſſiſtance freely uſe in performing the ſaid condition of the Covenant. For the truth of this, I appeal to the common ſenſe and reaſon of all honeſt Men, who will be at the pains to read and conſider what they will find Written in the *Apol.* pag. 36. Laſt Paragraph, and pag. 47. at the end. And pag. 48. from l. 1. to l. 13. and pag. 49. from l. 9. to 20. and pag. 50. Where by the Teſtimonies of *Auguſtin* and *Bradwardin*, I expreſly ſhew that the performing of the condition is in our power through the grace of God, and that we have a ſubordinate Dominion and Power over our own Act. And Laſtly, in pag. 67. I ſhew from Dr. *Twiſs* that we not only have Supernatural Power from God to produce the Act which is the condition; but that at the ſame time when we produce it, we have a Power, a natural Power not to produce it. Whence I conclude that it is a gracious Evangelical condition freely performed by us. See our confeſſion of Faith Chap. 10. *Art.* 1. Now let any Judge by this, whether I do *abſolutely* deny the condition to be in our Power? Nay, tho I deny it in *one ſenſe* to be in our Power, yet in *another ſenſe*, I do moſt clearly affirm it to be in *our power.*

As for the condition its not being uncertain, nor Meritorious, it is true I did and do maintain that it is not uncertain with reſpect *to God* and the *event*, nor is it in the leaſt truly and properly Meritorious; but I deny the Conſequence, that therefore it is not properly a condition Evangelical. And whereas in the 4th place, he ſays that I deny it to be a *legal* condition, it is true, I have denied and ſhall deny it to be a Legal condition, in the ſenſe explained at large from the end of pag. 37. to 41. It is not *ſo a legal condition*, as to have the ſame place and *Office* in the New-Covenant and Law of Grace, which perfect and perſonal ſinleſs obedience was to have had in the firſt Old Covenant and Law of works, *&c.* But to infer from hence, that becauſe I deny it to be a legal condition *in this ſenſe*, therefore I deny it to be a legal condition *in all and every ſenſe* whatſoever, is a poor fallacious way of arguing. And how can this *R. B.* ſeriouſly think that I ſhould ever deny it to be a legal condition in *any ſenſe at all*, when as he knows that I do all along call it the condition of the Covenant and Law of Grace. If then I believe it to be the condition of the Covenant of Grace, I cannot chuſe but believe it to be a *federal condition*; and ſo if I believe it to be the condition *of the Law of Grace*, I cannot chuſe but in ſome ſenſe believe it to be a *legal condition.* But you may ſay in what ſenſe do I believe it to be a legal condition? Why I Anſwer, look in what ſenſe the Goſpel-Covenant is a Law, in the ſame ſenſe, Faith, for inſtance, is the legal condition of it, and ſo I believe it to be. Now we do not ſay that the Goſpel-Covenant *is meerly and ſimply a Law*, but that it *is a Law of Grace*, properly a Law of Grace. And therefore faith is not a condition *meerly and ſimply legal*, as the condition of the old Law of works was; but it is a condition *graciouſly legal*, becauſe it is the condition of the Law of Grace, and we are effectually enabled to perform it by the God of all Grace.

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This that Brother might have eaſily perceived by our words to be our meaning, if he had *ſought* the Truth ſincerely, when he read our Apology. But tho he ſtile himſelf a *ſeeker*, p. 103. Yet it appears too evident by his Parentheſis p. 33. l. 29. 30, 31. That he ſought ſome other thing than the truth, for there he brings me in ſaying *That the Goſpel is a Law, and that this Law is the condition of the Covenant*, or Goſpel, and yet it is not a legal condition. But where do I ſay ſo, *That the Law is the condition of the Covenant.* I defy any Man living to find thoſe words, or any words of the like import in all the *Apol.* I leave it to others whom it may become, to write after this manner, *The Goſpel or the Covenant is a Law, and that Law is the condition of the Covenant.* And ſo the ſame thing is the condition of it ſelf. For ſhame, give over ſuch little tricks, and have regard to *truth and honeſty.* But now was there nothing in the *Apol.* that gave occaſion to faſten upon us ſuch a notorious falſehood? I Anſwer, I profeſs ſincerely that there is nothing in it all from beginning to end, that could give any juſt occaſion, or ſo much as a colourable pretence to charge me with holding that the *Goſpel is a Law or Covenant, and that that Law is the condition of the Covenant.* We have ſaid indeed in the *explication of our ſenſe* of the *Law of Grace.* pag. 22. l. 35. 36. That this Law of Grace, is the *conditional part of the Covenant of Grace.* But to be the *conditional part of* the Covenant, is quite another thing, than *the condition of the Covenant*; for the conditional part of the Covenant, is that which Preſcribes and Commands the condition, and which promiſes a bleſſing and benefit to the perſon who performs it: And therefore muſt be quite another thing than the condition it ſelf. Here then ſome body has diſcovered his *ignorance*, and writes he knows not what; or if not that: He has diſcovered ſomewhat worſe, and that which I forbear to call by its proper Name: Becauſe he might ſay, that it is bitter Language, to tell him his fault in plain terms. It is ſweet unto ſome Men *publickly to miſ-repreſent their brethren* to the People, for ſuch *ends* as they know beſt; but, *it is bitter to them*, for to find themſelves *publickly reproved for it.* We deſire all whom it may concern, to learn to underſtand our *Apol.* before they take upon them to diſpute againſt it and cenſure it. And they may eaſily underſtand it, if they will, for it is purpoſely written in a plain ſtile, that all may know what our Judgment is concerning the nature of the New-Covenant. See pag. 68. from lin. 16. to 21. Where we briefly and plainly diſtinguiſh between the abſolute and conditional part of it, and ſhew what the one, and the other is; as we had alſo done ſo largely before, that none can miſtake our meaning, unleſs they have very weak heads, or, which is worſe, wilfully ſhut their Eyes, that they may throw dirt at us in the Dark.

His inference then fails, that if faith, for inſtance, be not a condition in a *Law-ſenſe*, it muſt be only in a *Logical*, or *Phyſical ſenſe*, and ſo it will not be a proper condition. For (1.) Why may not ſome *Logical condition* be a *proper condition*? (2.) Tho Faith be not a condition in *one Law-ſenſe*, yet it is a condition *in another Law-ſenſe.* It is not a condition *in the ſenſe* of the old Law of works, but it is a condition in the *Senſe of the New Evangelical Law of Grace.* And from hence it appears, that what he ſays of *Logical and Phyſical Connexion* in theſe propoſitions (if a Man be reaſonable, he is capable of Learning, &c. And if Wood be laid to the fire it will burn) is wholly impertinent to the preſent purpoſe. For in theſe propoſitions, the neceſſity of the Connexion between the Subjects and the Predicates, ariſes from the very *nature of the thing*; but in this conditional promiſe (*If thou ſincerely believeſt,*

thou ſhalt be Juſtified and Pardoned. The neceſſary truth of the Connexion *Doth not ariſe meerly from the nature of the things, but from the Lord's free and gracious will, and poſitive Law-Conſtitution*, Revealed in the Goſpel. *Rom.* 10. 8 9. And ſo Faith is neither *A meer Logical nor Phyſical condition*, but it is a *Moral Legal condition* in a very ſafe and proper ſenſe; *It is not Legal, in the ſenſe of the Law of works*, but it is *Legal in the ſenſe of the Law of Grace*: And ſo it is a gracious Evangelical condition.

What he talks, p. 33. l. *ult.* and p. 34. Of the *orderlineſs* of the Covenant, and of the neceſſary conſequence of Juſtification and Glory upon the duties of Faith and Repentance, doth not one jot help him to break the force of our Arguments, and to ſhew, That the Covenant is not conditional, and that the giving of the benefit is not ſuſpended till the Condition be performed. For we ſhewed in the *Apology*, that the Covenant hath indeed an Order in it, between the Duty and the Subſequent Benefit; but that, That Order is a *Conditional Order conſtituted by the poſitive will of God*, revealed in the Goſpel; and that it is God's poſitive will to *ſuſpend his giving* of the benefit; for inſtance, pardon of ſin, till we through his grace freely perform the duty of actual Faith: So that we ſhall not be actually pardoned, till we (being adult) have actually believed, and then we ſhall be pardoned, but not before. This we proved, and our Arguments remain unanſwered, and we know they can never be *ſolidly* anſwered. We need no more Arguments to prove the Conditionality of the Covenant, in the ſenſe that we hold it to be conditional; tho we are not without other Arguments; and could tell him (what it is like he knows well enough) in what books, written by Orthodox Divines, he may find a great many more Arguments to this purpoſe. To tell people confidently, That, becauſe it is a Teſtament, it can have no Condition, is to deceive them; For it may very well be a Teſtament, and yet have a gracious Evangelical Condition. A man can make his own Teſtament, ſo as to preſcribe proper conditions in it, and ſometimes doth ſo; ſurely then the Lord *could* preſcribe a Condition in his Teſtament, and *he hath done it*: But as he is a gracious Teſtator, ſo the Condition preſcribed in his Teſtament is gracious too. It ſeems to be the fundamental miſtake of ſome brethren, to think that the Goſpel of Chriſt is a Teſtament ſo abſolute, as not to partake of the nature of a proper Covenant; whereas in truth the Goſpel partakes both of the nature of an abſolute Teſtament, and alſo of a conditional Covenant. And this it may very well do in different reſpects. In reſpect of the abſolute promiſes, it partakes of the nature of an abſolute Teſtament; and, in reſpect of the conditional promiſes, it partakes of the nature of a conditional Covenant. And then the abſolute promiſe of Grace to perform the condition, makes the conditional promiſes Eventually ſure to all the elect. And thus the Covenant, is a *Covenant of Grace indeed*, a Covenant well ordered in all things and ſure, 2 *Sam.* 23. 5. But ſaith that *R. B.* pag. 33. By condition, they mean not a condition properly in a *Law* or *federal ſenſe*, as we uſe the word in bargains between Man and Man. Anſwer. What then, doth it follow that becauſe we uſe not the word *condition* properly *in the ſenſe of a humane Law, or Covenant*, therefore it cannot be a proper condition, *in another Law-ſenſe*, to wit, *in the ſenſe of a Divine Law of Grace*? This conſequence we deny, and ſo doth Mr. *Fox* and Mr. *Durham*; and it lies on that brother to prove it, for we do not take his word for a proof. Again in pag. 34. He ſays, *That the conditional Particle (If) uſed in Teſtaments, doth not ſuſpend, but demonſtrate and deſign the thing promiſed.* (Others would ſay, but demonſtrate and deſcribe the *Legatees*),

gatever), and *ſome certain time and manner of Conveyance*. From whence he would infer that there are no conditional promiſes in the Goſpel. I Anſwer, (1.) Suppoſe that were true of *humane* Teſtaments, which are *purely* Teſtaments, and do no ways partake of the nature of a conditional Covenant; it doth not follow that it muſt be true alſo, in the *Divine Teſtament* of the Goſpel, which partakes both of the nature of an abſolute Teſtament, and alſo of a conditional Covenant. (2.) It is not univerſally true of humane Teſtaments, for I can make my Teſtament *ſo as to ſuſpend* the giving of certain Legacies to perſons named in it, upon their performing of ſome condition; ſo that if they perform the condition, they ſhall have the Legacies, but not till then: And if they never perform the condition, they ſhall never have the Lagacies. But that brother objects further, that if the Author of the *Apol.* by *ſuſpenſion*, underſtand a *legal ſuſpenſion*, it is the ſame with a *Legal condition*, which he has denied before; for *conditio eſt diſpoſitionis ſuſpenſio ex eventu inserto ei oppoſito*, and has an obliging influence on the promiſer, and confers a title of right to the benefit promiſed. Anſwer. And we have ſhewed that this brother doth foully wreſt the words of the *Apol.* to a ſenſe quite different from *that true ſenſe*, which we *profeſſedly* and *expreſly* give of the word *legal condition*. See in pag. 37. 38. *&c.* The explication which we give of it at large *on purpoſe to prevent* Mens miſunderſtanding of us, as this Man doth. The explication begins thus, [*Which that our meaning* (to wit, of a not Legal but Evangelical condition) *may be underſtood by all, we explain thus, we do not believe that our faith Repentance and ſincere obedience, which are conditions of Juſtification and Glorification, according to the Tenour of the Covenant of Grace, have the ſame place and office, in this New Covenant and Law of Grace, which moſt perfect and ſinleſs obedience, had and was to have had in the firſt old Covenant and Law of works*, &c.] Let any honeſt underſtanding Man, read what follows there in ſeveral pages, together with our Arguments from Scripture and Reaſon, and he will ſee it as clear as the light, that we deny the condition of the Goſpel-Covenant, to be a *legal condition*, onely in the ſenſe that works were a condition in the legal Covenant; and that yet notwithſtanding that, and in good conſiſtency with our ſelves, we hold it to be a federal legal condition in another ſenſe. For we all along maintain it to be a condition of the New Covenant and Law of Grace, and ſo to be federal and legal, that is, *Graciouſly and Evangelically federal and legal*. And in conſequence of this, we hold and have proved that the Lord, by his conditional promiſes, hath ſuſpended his giving of the promiſed ſubſequent benefits, till by his Grace the condition be performed. And that brother by denying this ſuſpenſion, not only contradicts us, but in effect denies that there are really any conditional promiſes in the Goſpel, and contradicts all thoſe Scriptures, whereby we have proved that it is God's poſitive will declared in his word, to ſuſpend his giving of the ſubſequent bleſſings promiſed, till the condition required be, by Grace performed. And all the reaſon he gives for his ſo doing, is that *ſuſpenſion doth always* ſuppoſe and imply the *event to be uncertain*, and that where there is a *ſuſpenſion of giving* the promiſed benefit, *Till the condition required be performed*, there *the performing* of the condition, hath an *obliging influence upon God, and gives us a title of right to the benefit promiſed*. Which is a wild aſſertion and a meer begging of the queſtion. It is that which he neither hath proved, nor can *ſolidly* prove to Eternity. For why may it not be certainly determined, as to the event, that ſuch a promiſed benefit ſhall be infallibly given to ſuch a perſon upon ſuch a condition, and yet that the actual giving of it ſhall be ſuſpended, till he

have by grace both freely and certainly performed the condition; ſo that he ſhall have it then and not before? This not only may be, but *de facto* it is ſo, with reſpect to all God's elect. And then tho they moſt certainly receive the benefit, aſſoon as through Grace they perform the condition; yet it doth by no true *Logick* follow, that *their performing the* condition required, *gives them the right* to receive the benefit promiſed; for the Lord Chriſt *purchaſed* for them *both the benefit*, and the *right* to it, and *poſſeſſion* of it; and God for Chriſts ſake alone, gives it them aſſoon as the condition is performed. In fine, that brother pag. 45. Saith, *The performing of the duty, is the effect of the Grace of God's Spirit, and effects bear not the Name of conditions.* Anſwer. This objection is borrowed from *Epiſcopius* the *Arminian*, and it was Anſwered in the *Apol.* See there pag. 46. 49. and 66. 67. Where the world was told that the Grace of God whereby we believe, is ſo far from hindering our *Actual Faith* from being the condition, that on the contrary it conduceth much to make it (tho not ſimply the condition, yet) *The gracious Evangelical* condition of the Covenant. We ſhew'd alſo in the ſame place that God's grace doth not effect and produce our *Actual Faith*, without the free Concurrence of our own faculties. Now you ſhall ſee how *Epiſcopius* the *Arminian* urged this Argument, and how *Triglandius* the Zealous *Calviniſt* Anſwered it.

[* *A condition* (ſaith Epiſcopius) *is not a condition, which is effected by him who preſcribes it, in the perſon to whom it is preſcribed. And*, *quoth* Triglandius, *I ſay that I deny that. But* (*ſaith* Epiſcopius *again*) *the meer effect of the preſcriber cannot be the condition preſcribed, much leſs the condition performed.* Triglandius *Anſwers*, *Faith and Obedience are not meer effects of God preſcribing Faith and Obedience. For God doth not believe and obey, but Man himſelf. Therefore God alone is not the cauſe of Faith and Obedience, but Man himſelf is alſo the cauſe. God is the firſt and principal efficient cauſe, from whom* Man hath that Power, whereby he believes and *obeys which otherwiſe he neither could nor would do. But Man is the ſecond and ſubordinate cauſe, to wit who believes and obeys by the ſtrength and Grace of God.*] Thus *Triglandius* Anſwered the *Arminian* Champion. By which Anſwer it appears that Faith is not ſo an effect of God's Grace, as that it cannot be a condition of God's Covenant, as by the help of God's Grace it is freely effected by us. And therefore Mr. *Durham* on the *Rev.* pag. 242. Saith that *Faith is the condition of the Covenant of Grace properly, which can be ſaid of no other Grace or Work.* And if this be true, then it is falſe, that there is no proper condition of the Covenant at all. Mr. *Durham* we ſee held that Faith is properly the condition of the Covenant, in ſuch a ſenſe, as no other thing is: And we agree with him therein. As he alſo agrees with us, that in another ſound ſenſe, true Repentance and ſincere obedience are conditions of the ſame Covenant of Grace.

Of the ſame Judgment was the very Learned and Judicious *Rivet*. Wit-

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* Conditio (ait *Epiſcopius*) non eſt conditio, quæ ab eo qui eam præſcribit, in eo cui præſcribitur, efficitur et hoc me negare dico (inquit *Triglandius*) merus effectus præſcribentis, non poteſt eſſe conditio præſcripta, nedum præſtita (inquit *Epiſcopius*) Reſp. Trigl. fides et obedientia non ſunt merus effectus dei præſcribentis fidem et obedientiam, nam non deus credit et obedit, ſed ipſe homo. Eſt itaque non ſolus deus cauſa fidei et obedientiæ, ſed et ipſe homo. Deus cauſa prima et efficiens principalis, a quo homo id habet, ut credat & obediat deo, quod alias nec poſſet nec vellet: homo ut cauſa ada et ſubordinata, ut pote qui credit et obedit virtute & gratia dei. *Trigland*, ubi ſupra. Cap. 18. pag. 276.

neſs what he writes in one of his 13 Diſputations. [† *Sane* (ſaith Rivet) *the promiſes of the Goſpel have the condition of Faith perpetually Annexed to them, which the Adverſaries cannot deny; as alſo the condition of Repentance and Gratitude, which are not found in the reprobate; it follows that the efficacy of redemption doth not belong to them. Theſe following Scriptures prove that condition*, &c. Thus *Rivet* there, and afterwards in his Animadverſions on *Grotius*, his notes on *Caſſander's* conſultation; To what *Grotius* had written that (*prima remiſſio unde cæteræ ortum habent, nullam in nobis requirit conditionem*) *The firſt Remiſſion of ſin, from which the reſt flow, requires no condition in us*, he Anſwers thus, [* *It is not true that no condition is required, in order to obtaining the firſt Remiſſion of Sins, for Sin is not remitted to a grown perſon, unleſs he repent and believe.*] And when *Grotius* in his Animadverſions again on *Rivet*, had explained himſelf and told him, that by the *firſt Remiſſion or Reconciliation*, to which no condition is required, he meant nothing but the means of Grace, which make way for Repentance and Remiſſion. Such as are *mentioned Act.* 2. *Rivet* replies. [† *There are many, to whom that way to Repentance is propoſed, who do not enter into it. The comparing of that place*, Act. 2. *Teaches us that no Remiſſion of Sin is obtained, unleſs Sinners be pricked in their heart.* v. 37. *Unto whom being ſo diſpoſed, Remiſſion of ſins is Preached, which Remiſſion is not granted to them without that previous or antecedent condition, which God by his Grace works in thoſe, whoſe ſins he will remit or pardon. Let the places be compared. For altho without any previous condition in Man, God cauſeth Remiſſion of ſins to be Preached unto Sinners, yet he doth not Actually confer or give that Remiſſion, but by Repentance, or upon condition of Repentance. Theſe things which are moſt true, I underſtood well enough, and in its own place, I explained, as clearly as I could*, &c.] Thus the great *Rivet* confuted *Grotius*, but of late, we have got another way of confuting him. For there are ſome who indeavour ſilently to confute *Rivet*, (the moſt judicious and ſucceſsful confuter of *Grotius*,) and then they give out to the people, that they have confuted *Grotius*. Now from the premiſes it appears, that all which that perſon hath ſaid againſt conditions in the Goſpel-Covenant, is light as vanity; and that whereas it is pretended that there are no conditional promiſes in the Goſpel-Covenant, becauſe there are no conditions in it; the Contradictory thereunto is really true, That there are conditions in the Goſpel-Covenant, becauſe there are conditional promiſes in it; as was Demonſtrated in the *Apol.* and as hath been generally believed by the reformed Churches unto this day. And tho

† Com promiſſiones Evangelii habeant perpetuo annexam conditionem fidei, quod adverſarii negare non poſſunt; item pœnitentiæ et gratitudinis, quæ in reprobis non reperiuntur; ſequitur ad eos non pertinere redemptionis efficaciam: Conditionem illam hæ Scripturæ probant, &c. Andr. Rivet Diſput. 6 de redemptione, *Theſ* 22.

* Ad primam remiſſionem peccatorum, non requiri conditionem, *Verum non eſt*, quia non remittitur peccatum adulto, niſi pœnitententi et credenti Andr. Rivet Animadverſ. in notas H. Grotii in Caſſ. p. 38. lin. 9. 10. 11. edit. in 8°.

† Multi ſunt quibus via illa ad pœnitentiam proponitur, qui eam non ingrediuntur. collatio loci, Actor. 2. nos docet, nullam remiſſionem peccati obtineri, niſi peccatores compuncti ſunt corde, v. 37. quibus ita diſpoſitis annunciatur remiſſio peccatorum, quæ non fit ſine prævia illa conditione, quam Deus efficit per gratiam ſuam in iis quibus vult peccata remittere, conferantur loci. Nam etſi ſine ulla conditione prævia in homine, deus curet annunciari peccatoribus remiſſionem peccatorum, non tamen eam confert actu, niſi per pœnitentiam. hæc quæ ſunt veriſſima, ſatis intellexi, et expoſui ſuo loco, quantum potui perſpicue, &c. Andr. Rivet Exam. Animadverſionum *H. Grotii* pag. 27.

Mr.

Mr. *Goodwin* ſtiffly deny that there are any conditional promiſes in the Goſpel-Covenant; yet I do not ſee how that is conſiſtent with his conceſſion (in pag. 55. towards the end) that "mercy and pardon is offered by the Lord "to unbelievers, as a pardon is offered to a Rebel by his Prince; but they "reject the mercy, and refuſe to accept of the pardon offered them in the "Goſpel: And that aggravates their guilt, and brings upon them a greater "puniſhment. For as an unbeliever cannot be ſaid to reject the mercy and refuſe to accept the pardon, which was never ſo much as once offered to him by the Lord: So it cannot be proved that ever mercy and pardon was offered to the unbeliever, without the conditional promiſe of the Goſpel. If mercy and pardon be at all offered, it muſt be by the Goſpel, for the Law offers no ſuch thing to any: And if it be offered by the Goſpel only, I demand how it is offered by the Goſpel, and by what part of the Goſpel? Either it is by the Revelation, or precept, or threatning or promiſe of the Goſpel. But (1.) It is not offered by the meer Revelation of the Goſpel. For according to Mr. G. the Revelation of the Goſpel, is only a Revelation of Mercy and Pardon to the elect, but a Revelation of Mercy and Pardon to the elect only, cannot be an offer of mercy and pardon to the nonelect. Beſides that the meer Revelation of the Goſpel is common to the Church and to the Angels (*Eph.* 3. 10. 1 *Pet.* 1. 12.) But tho the Goſpel be revealed to the Angels, yet it doth not by its Revelation make any offer of Mercy and Pardon to them. So that the meer Supernatural Revelation of the Goſpel, is no offer of Mercy and Pardon to the non-elect in the viſible Church. (2.) It is not offered by the meer precept of the Goſpel. For according to Mr. G. the Goſpel hath no precept of its own. And tho it had a precept, yet that precept would only require ſome duty of them, but by it ſelf could never offer any ſuch benefit as Mercy and Pardon unto them. (3.) It is not offered by the threatning of the Goſpel, for according to him, the Goſpel hath no threatning; and if it had, a meer threatning alone, without a promiſe, is no means of offering Mercy and Pardon to a Man. It remains therefore in the 4th place, that ſince Mercy and Pardon is offered to the non-elect unbeliever, it muſt be by the promiſe of the Goſpel. But it cannot be by the abſolute promiſe, for the abſolute promiſe is not made to the non-elect unbeliever; beſides that the abſolute promiſe is always fulfilled, and ſo the non-elect ſhould be certainly pardoned and ſaved. And ſince it is ſo evident that it cannot be by the abſolute promiſe, it muſt of neceſſity be by the *conditional* promiſe, that Mercy and Pardon is offered to non-elect unbelievers in the viſible Church: And conſequently the Goſpel hath a conditional promiſe, for without a conditional promiſe, it is unaccountable how Mercy and Pardon can be either offered to, or rejected by thoſe unbelievers. Thus we have fully and clearly Anſwered the objections, againſt the Goſpel's having conditional promiſes, and have ſhewed that the denial of them is inconſiſtent with the *Goſpel-offer* of Mercy and Pardon, made to unbelievers in the viſible Church. I ſhould now paſs to the next Chapter, but that I muſt firſt briefly conſider Mr. G's way of Interpreting the places of Scripture, which ſeem to contain conditional promiſes; ſo as to ſhow that they contain no ſuch thing. And the way not to leave one conditional promiſe in all the Scriptures, which are generally thought to contain conditional promiſes, ſuch as *Mark* 16. 16. *Act.* 10. 43. *Luk.* 13. 5. *Rom.* 10. 9. *&c.* He ſaith, Diſ. pag. 58. *It is to aſſert that the import of them is no more but this, that there is an unchangeable Connexion between the bleſſings of the Goſpel, that Faith Repentance and Holineſs are indiſſolubly faſtened, with Pardon, Juſtification and Eternal Life in the ſame perſon;*

perſon; *or that God juſtifies and ſaves no Man of ripe years, but whom at his own due appointed time, he makes a believer, brings him to Repentance and Sanctifies his Nature.* To which I Anſwer, (1.) That here indeed part of the truth is granted, but not the whole truth; and with the truth which is granted, there is intermixed this great falſehood, that all ſuch Scriptures import *no more*, than the foreſaid unchangeable Connexion between *the bleſſings* of the Goſpel. For they do really import more. (1.) They import that the Connexion is not only indiſſoluble, but that it is *alſo conditional.* For inſtance, that of the Apoſtle *Rom.* 10. 9. If thou ſhalt confeſs with thy mouth the Lord Jeſus, and ſhalt believe in thy heart that God hath raiſed him from the Dead, thou ſhalt be ſaved, imports manifeſtly that the Connexion between Faith and Salvation, is not only indiſſoluble, but that it is likewiſe *conditional.* As was clearly proved in the *Apol.* pag. 50. 57, 58, 59. (2.) Such places of Scripture not only import an indiſſoluble unchangeable Connexion between the *bleſſings of the Goſpel*; but they moreover import ſuch a Connexion between *the duties of* the Goſpel and *the bleſſings* of it: Between its antecedent duties and ſubſequent bleſſings. For inſtance Faith is not *only a bleſſing* of the Goſpel; but it is alſo *a commanded duty of the Goſpel.* As it is written, *Act.* 16. 31. Believe on the Lord Jeſus Chriſt and thou ſhalt be ſaved. Here Faith is commanded as a neceſſary duty, which is to be performed by us antecedently to our obtaining of ſalvation; and our obtaining of ſalvation is ſuſpended till we perform that duty, ſo as that if we perform it, we ſhall be ſaved, *Rom.* 10.9. *Act.* 16.31. But if we perform it not, we ſhall not be ſaved. *John* 3. 36. And *John* 8. 24. And the Lord having thus Commanded Faith in the Goſpel, and promiſed us ſalvation upon our believing and ſuſpended his giving us ſalvation untill we through grace have performed the Commanded duty of Faith, there wants nothing to make our actual Faith to be a condition, and the Connexion between the Duty of Faith, and the bleſſing of ſalvation, to be a conditional Connexion. (2dly) Tho I do not ſay that Mr. G. is an *Antinomian*, by his principle; yet I muſt ſay, that what he aſſerts to be the full import and meaning of the foreſaid Scriptures, doth not ſeem ſufficient to ſecure Men from *real Antinomianiſm*, becauſe a Man may poſſibly aſſert all this, which he here aſſerts, and yet may not only be *like an Antinomian*, but may be a *moſt real Antinomian.* To make this appear, Conſider (1.) That *it is poſſible and implies no contradiction*, For a Man to be ſo Drunk with error, as to perſwade himſelf that Faith, Repentance, and Holineſs are indeed *bleſſings* which God gives to Men, but that they are *no duties* required of Men. Mr. *Goodwin* would make him believe that they are no duties required *by the Goſpel*; and he may by the help of the Devil make himſelf believe, that as they are not duties required by the Goſpel, ſo they are no duties required of him *by the Law*; and he may ground his falſe perſwaſion upon a falſe Interpretation of *Rom.* 6. 14. Ye are not under the Law but under Grace. Conſider (2.) That the Man is certainly a moſt real *Antinomian*, if he be once of this perſwaſion that he is not bound either by Law or Goſpel to believe in Chriſt, to repent of his Sins, and to lead a Holy Life, but that without Tranſgreſſing any precept of the Law (under which, he fancies he is not, being elected and juſtified from Eternity) he may be an impenitent unbeliever and an unholy liver: And as for the Goſpel Mr. *Goodwin* hath taught him that it hath no *precept*, and requires no duty of him at all. I hope my *R. B.* will not deny but that ſuch a Man is not only like to the *Antinomian* Monſter, but that he really is an *Antinomian* Monſter. Conſider (3.) That this

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Antinomian in consistency with his *Antinomian* Principle, *may assert this* which Mr. *G.* saith is the *full import of all the foresaid Scriptures*, which most Divines affirm, but Mr. *Goodwin* denies to contain any conditional promises. For (1.) It is the opinion *of this Antinomian* that as salvation is a blessing of the Gospel, so Faith, Repentance and Holiness *are blessings of the Gospel*, which God gives to the elect, tho they *be no duties which he requires.* (2.) *This Antinomian* may believe that tho Faith, Repentance and Holiness be *no duties required*; yet being *blessings* of the Gospel *Which God gives to his elect, he justifies and saves no Man, but whom at his own due appointed time, he makes a believer, brings him to Repentance, and sanctifies his nature.* (3.) Upon this, the *Antinomian* may *assert* that there is *an unchangeable Connexion* between Faith, Repentance, Holyness and Salvation *as blessings* of the Gospel; and that Faith, Repentance and Holyness are indissolubly fasten'd with Pardon, Justification and Eternal Life, in the same person. All this the Man may assert and yet be an *Antinomian* still, for he may still hold that, Faith, Repentance and Holiness *are blessings* but *no duties*, and that he is not obliged to them either by Law or Gospel.

From all which it appears not to be necessarily true, which Mr. G. saith to wit, that *whosoever asserts this* (Connexion of blessings), *Is no Antinomian, nor so much as like to such an execrable Monster.* For I have shewed plainly that a Man *may assert this*, and yet, *be a most real Antinomian* and hold that *he is obliged to no duty either by Law or Gospel.* But saith Mr. *Goodain, What! Is Holyness the condition of obtaining the beatifical vision? No, tho it doth naturally dispose the Soul, and make it meet for, and capable of, this blissful enjoyment.* I Answer, and is that so strange and wonderful a thing, to hear of Holyness its being called a condition required on our part, in order to our obtaining Eternal Life which consists in the beatifical vision? Is not such a manner of speech ordinary among our Protestant Divines? But I distinguish. Holyness is not a Meritorious condition of the beatifical vision, of our right to it, or of the obtaining of it, and yet it is a *dispositive condition* required of us in order to our obtaining the beatifical vision, for the alone Meritorious Righteousness of Christ. Ay, but says Mr. G. Holyness *naturally* disposes the Soul, and makes it meet for that Blissful Enjoyment. Answer, and as it disposes the Soul for that blessedness, from the very nature of the thing, so doth it likewise dispose the Soul for it, by the free *constitution of God*, who hath promised that blessedness to Holy Souls; and were it not for *God's promise in Christ*, the holyest Soul on Earth could have no infallible assurance of obtaining so great blessedness. For notwithstanding that *natural disposition*, arising from our Holyness, God by his Soveraign Dominion might annihilate us, if he had not obliged himself by promise in Christ, to admit all Holy Souls to the Eternal Enjoyment of so great Happiness. I hope my *R. B.* will not deny but that true Mortification is at least a part of that Holyness, without which none shall see the Lord, *Heb.* 12. 14. And yet it hath a conditional Connexion with the blessing of Eternal Life. As is clear from *Rom.* 8. 13. If ye live after the flesh, ye shall dye: But if ye through the Spirit, do mortify the deeds of the Body, ye shall Live. Hence Dr. *Ames*, writing against Cardinal *Bellarmine*, (who from *Rom.* 8. 13. Argued that Mortification is a condition required of us, in order to our obtaining Eternal Life? He Answered him with a *quis negat*? Which of us Protestants denieth that?

* *Mor*

* *Mortification then* (ſaith Bellarmine) *is a condition, in order to Life. Who* (ſaith Dr. Ames) *denies that?* Dr. *Ames*, it ſeems, knew no Divine in the reformed Churches, who then denied Mortification to be a condition required of us in order to our obtaining Eternal Life; but ſince that time Mr. *Goodwin* is come into the world, and being a Man of another Spirit, he doth ſtoutly deny it. The Arguments on which he grounds his confident denial of conditional promiſes, I have Examined, and Anſwered. And I refer it to thoſe who ſhall be at the pains to compare his Arguments with my Anſwers, to Judge whether there be one good ſolid Argument amongſt them all. And now I ſhall conclude my Animadverſions on his ſeventh Chapter, with a part of Mr. *William Bradſhaw's* expoſition of the 8th verſe of the firſt Chapter, of the Second Epiſtle to the *Theſſalonians*. This *Bradſhaw* was a Learned Man, and old *Puritan*, and faithful Miniſter of Chriſt. Several books on ſeveral ſubjects he publiſhed in his life time: But this expoſition on the Second Epiſtle to the *Theſſalonians* was publiſhed after his Death, by the Learned *Gataker* in the year 1620. And on the 8th verſe of the 1 Chap. in pag. 49. 50, 51. *&c.* He writes thus. 'The ſecond ſort of perſons, that Chriſt will come in flaming fire 'to be avenged of, are ſuch as *obey not the Goſpel*. i. e. Such as will not accept 'of thoſe *conditions* of ſalvation that are offered in the Goſpel. In the Goſpel 'everlaſting ſalvation is offered to all Sinners, that will believe in Chriſt, forſake 'their ſins, and yeild obedience to the ordinances of Jeſus Chriſt, ſet down in 'the writings of the Prophets and Apoſtles; when therefore God ſhall out 'of his word, convince our conſciences that we are Sinners, and have offended his Majeſty by our ſins, and when God ſhall offer to be reconciled 'unto us, to pardon and forgive our Sins, to ſave our Souls from Hell, yea 'to beſtow everlaſting happineſs in Heaven upon us, if ſo be we will forſake our ſins, acknowledge Chriſt Jeſus, for our Lord and Redeemer, and 'be ſubject to his Diſcipline; when God ſhall ſend, to this end, his Miniſters 'Meſſengers and Ambaſſadors, to offer unto us theſe *conditions*, yea to intreat 'and beſeech the acceptance of this Grace, and yet we will not accept of them, 'we will not have Chriſt Jeſus to Reign and Rule over us, we will not (whatſoever follow upon it) forſake ſuch and ſuch ſins, but whether God will 'ſave or not ſave us, we are reſolved upon our own courſes, and if we may 'not be ſaved *without any ſuch conditions*, we will not be beholding to God for 'our ſalvation, but will put it to the Adventure, either to have it upon what 'conditions we our ſelves pleaſe or go without it: This is to diſobey the Goſpel, and to trample the blood of the New Teſtament under our feet. This 'is directly to ſin againſt Chriſt Jeſus; *and therefore* ſuch of us can expect no 'other doom from Chriſt at that day, but fearful vengeance. For upon whom ſhould he avenge himſelf, if not upon them, which cannot content themſelves to have ſinned againſt God, and ſo to have provoked him, but deſpiſe the means of his grace and favour when they are offered, purpoſing ſtill to continue in their ſins, whatſoever come of it. This is the fearful ſin of many that live in the Church of God, and profeſs themſelves Chriſtians, yea and that look to be ſaved by the blood of Chriſt, who notwithſtanding live and delight (and ſo purpoſe to do) in ſuch ſins, as they know *are forbidden in the Goſpel*: They can be content, yea they look for that ſalvation by Chriſt, which is promiſed in the Goſpel, and that the *Covenant on Chriſt's*

* Mortificatio igitur eſt conditio ad vitam quis negat? Ames: Bellar. enervat. Tom. 4. lib. 6. cap. 6. de neceſſitate operum ad ſalutem. ad object. ex *Rom.* 8. 13.

'part ſhould be performed unto them; but they are reſolved *not to keep any* 'Covenant on their own part. And thoſe for the moſt part that moſt diſobey 'the Goſpel, and that ſhew moſt contempt to the Miniſtery and Diſpenſation 'thereof, and are the greateſt enemies that may be to the principal ordinance 'thereof, *do moſt preſume* of that ſalvation therein which is offered. But let us 'know that it is not a naked profeſſion of the Goſpel, or a bare belief that 'can pacify the wrath *of this Judge* in that day, but it muſt be ſuch a pro-'feſſion and belief, as manifeſteth it ſelf in obedience unto the Goſpel. If 'it were poſſible for a Man (as it is not) truely to profeſs, and unfeignedly 'believe the Goſpel, without obeying it, yet that ſhall not ſave him, *He 'muſt obey it alſo. The Goſpel containeth not matter of Knowledge and Faith 'only, but of practice alſo:* And ſo many as deſire to be free from the venge-'ance and fury of *this Judge*, had need in that regard to be acquainted with 'the Goſpel and all the ordinances thereof: (For how can they obey that 'which they know not?) And they had need with all diligence and care to 'be Converſant in the reading and hearing of the Writings of the Evange-'liſts and Apoſtles, of *Moſes* and the Prophets, for, they are they, which 'teſtify of this Goſpel, and in them is fully and moſt clearly declared, what 'manner of obedience is to be performed thereunto.——This Goſpel is here 'called *the Goſpel of our Lord Jeſus Chriſt.* It is not (beloved) our own Goſ-'pel which we Preach unto you, and call you unto the obedience thereof: 'but it is the Goſpel of our Lord, and our Saviour, and *That which we muſt 'ſubmit and ſubject our ſelves unto, if we look for ſalvation* from him. 'When *the Goſpel requireth any thing at your hands*, which ſhall any ways 'croſs your *corrupt deſires*, you are preſently *offended and incenſed againſt us*, 'that are the poor Miniſters thereof, *As if it were our own Goſpel, and the Law 'of our own will*, Which we propound unto you. But know you this, whoſoe-'ver you are, *That it is Chriſt Jeſus our Saviour, that in our perſons you are of-'fended with all, and againſt whom you Rebel*, In deſpiſing that Goſpel 'we teach unto you: Know you alſo that in your *obedience and ſubjection to 'that Goſpel*, which we Preach unto you, you are *not ſubject and obedient unto 'us, but* (except you be reprobates) *unto your own Lord and Saviour, who re-'quireth onely this obedience at your hands, tying the everlaſting ſalvation of 'your Souls and the Merits of his paſſion thereunto.* To conclude this point 'then, ſeeing that Chriſt will come in flaming fire, to be avenged of them 'that ſhall not obey his Goſpel, let the terror of that fire, make us run 'through water and fire, *rather than diſobey the ſame.* Thus *Bradſhaw* that Learned and Faithful Miniſter of Chriſt. I wiſh that Mr. *Goodwin* and I, may both of us believe and Live and Preach, according to the import of that Text of *Paul*, and this expoſition of it by Mr. *Bradſhaw*; then ſhall we ac-knowledge the Goſpel to be a Covenant or Law of Grace, which hath pre-cepts, threatnings, and conditional promiſes: Which is the thing that I have proved, and defended againſt the objections of ſome Brethren, who tho they deny the Goſpel to be a Law of Grace, yet, I hope do not live in diſobedi-ence to its precepts; for tho the principles of many in the viſible Church are better than their practice, yet I muſt Charitably believe that the practice of theſe Brethren is better than *their Principle.*

Remarks and Animadverſions on his 8th Chapter.

The eight Chapter of his Diſcourſe is divided into two parts. In the (1ſt) he pretends to Anſwer the Texts of Scripture urged by me in the Apology. And in the 2d to Anſwer the Teſtimonies of Fathers and Proteſtant Writers. And accordingly I ſhall aſſign two Sections to my reply.

SECT. I.

IN the Contents of his eight Chapter, he ſays in a Parentheſis, that in the Apology I urged ſome Texts of Scripture, *As expreſly giving the Name of a New Law to the Goſpel.* This is a *notorious falſehood*, And I challenge and defy him to ſhew any paſſage in the whole *Apol.* from beginning to end, In which I ſay, that any one Text of Scripture doth *expreſly give* the Name of *New Law* to the Goſpel. I knew very well that there is not one Text of Scripture, which doth *expreſly* give the Name of *New Law* to the Goſpel, and therefore I never urged one Text to that purpoſe. I ſaid indeed in pag. 22. lin. 16. 17. That the Scriptures *expreſsly* call the Goſpel-Covenant of Grace, a *Law*, but never ſaid nor thought that the Scriptures do *expreſsly call* it a *New-Law*. What I ſaid of the Goſpel's being called a *New-Law*, was this, that our Brethren ſhould not be diſpleaſed with us, becauſe we call the Goſpel a *New-Law*, ſince they know (if it be not their own fault), (*Apol.* p. 22. l. 41. 42, 43, 44.) That we call it, the *New-Law*, in *no other ſenſe*, than as we call the Covenant of Grace, *the New-Covenant*. From which words it is evident that I do not call the Goſpel a *New-Law*, becauſe I think the Scripture *calls it ſo, expreſly*; (for I did not think any ſuch thing) but becauſe I take the Goſpel-Law for the Covenant of Grace; which is expreſsly called the *New-Covenant*. And I think that without offence, we may call the Goſpel-Law, by the Name of a *New-Law*, in the *ſame* and in *no other ſenſe*, than as we call the Covenant of Grace, the *New-Covenant*. For ſince in our Judgment, the *Goſpel-Law*, and the *Goſpel-Covenant*, are the ſame thing, and the Goſpel-Covenant is expreſsly called the New-Covenant; what juſt cauſe of offence can there be in calling the Goſpel-Law, the *New-Law*, in the ſame ſenſe that we call the Goſpel-Covenant the *New-Covenant*. And we are the more confirmed in this, by finding that the moſt Ancient Fathers held the *New-Law* and the *New-Covenant*, to be one and the ſame thing: And they therefore called the Goſpel-Law a *New-Law*, becauſe they found that the Scripture expreſsly calls the Goſpel-Covenant, a *New-Covenant*. No Man can fairly and honeſtly deny this, who reads and underſtands the Writings of *Juſtin Martyr*, *Ireneus*, *Tertullian* and *Cyprian*, *&c.* Who do all call the Goſpel in its laſt, fulleſt and cleareſt edition ſince the coming of Chriſt, *the New-Covenant*, and

the New-Law, as by two Names of the ſame Signification. Yea, it ſeems there was an old tradition even amongſt the *Jews*, that in the time of the *Meſſias*, the Lord would make a New-Covenant with his People, that is, a *New-Law*. I ſay, it ſeems there was ſuch a tradition amongſt the *Jews*, if we may believe what *Paulus Fagius* quotes out of their Writers. For after he had cited their expoſition of Canticles the 2d Chap. *v.* 10. 11, 12. Referring it to the time of the *Meſſias*; he adds their deſcant on the words of the 12th verſe עת הזמיר which we render [the time of the ſinging of Birds is come,] but they render, [*the time of pruning is come*] The words are. [* *For the time is come that* Iſrael *ſhould be redeemed. The time is come, that the foreſkin ſhould be cut off. Concerning which it is written in* Deut. 30. *And the Lord thy God ſhall circumciſe thy heart, and the heart of thy Seed, to Love the* Lord *thy God. And the Law ſhall be changed into newneſs, and* Iſrael *ſhall be renewed. As it is ſaid in* Jerem. 31. *And I will make with the Houſe of* Iſrael, *and with the Houſe of* Judah *a New-Covenant. That is, a New-Law. Thus far the tradition.*] And it had been well if they had never had a worſe tradition. My deſign in this is only to ſhew that ſince (1.) The Scripture doth expreſsly call the Goſpel a *Law*, as is now confeſſed. (2.) Since the *Goſpel-Law is the Goſpel-Covenant, made with the Church through Chriſt.* (3.) Since the Goſpel-Covenant, is expreſsly called the New-Covenant in Scripture. It follows in the (4th) place by good Conſequence, that without any juſt cauſe of offence, we may very well call the Goſpel-Covenant, the *New-Law* in the ſame ſenſe that we find it called in Scripture *the New-Covenant*; even altho it be *Not in Scripture expreſly called the New-Law*, As it is expreſsly called the New-Covenant. I deſire that this may be remembered; and withal that all the Clamour Mr. *G.* after *C.* and *D.* makes againſt the Goſpel's being a *New-Law*, is in truth againſt the Goſpel's being a *New-Covenant that hath any precept* obliging us to any Duty, with conditional promiſes and threatnings. For as we have declared often, we mean by the Goſpel's being a *New-Law*, that it is a New-Covenant which by its preceptive part obliges us to certain duties, with promiſes to encourage us to the performance of them, and threatnings to reſtrain us from the neglect of them. And principally we mean by its being a New-Law, that it is a New-Covenant with precept and promiſe; and that the threatning is but the ſecondary leſs principal part, which is ſubſervient to the principal. This being premiſed, let us ſee how he Anſwers the Texts of Scripture urged by me in the *Apol.* And (1ſt) he begins with *Rom.* 3. 27. And ſays in the Contents of the Chapter, *That he hath recovered it to its right ſenſe.* Now who that reads this would not think, that in the *Apol.* I had interpreted this place of Scripture, and had put a wrong ſenſe upon it, ſince writing againſt me he ſaith, that he hath recovered it to its right ſenſe. And yet in this controverſy about the Goſpel's being *a Law*, or *not a Law*, I did not at all interpret that place of Scripture, nor give any ſenſe of it, right or wrong. It is true, I quoted it twice to wit, in p. 22. and 24. But all that I ſaid of it was that from *Rom.* 3. 27. It appears that the Goſpel is *Called a Law, its cal-*

* Advenit enim tempus ut redimatur *Iſrael*. Advenit tempus ut amputetur præputium de quo dictum eſt *Deut.* 30. Chap. *&c.* ומל יהוה אלהיך et circumcidet dominus deus tuus cor tuum, et cor ſeminis ad diligendum dominum deum tuum. et lex convertetur ad novitatem, et renovabitur *Iſrael*. Sicut dictum eſt Hierem. 31. et ſcindam cum domo *Iſrael*, et cum domo *Juda* pactum novum. hactenus Traditio. Paul. Fagius in Annot. in Caput. 10. *v.* 16. Paraphraſeos chald: Onkeli in Deuteronomium.

led

led the Law of Faith improperly. Was this to interpret and to put a wrong sense on it, from which Mr. *Goodwin* must recover it? Doth not he himself acknowledge this to be true? Has not he confessed and brought Texts of Scripture to prove that the Gospel is called *a Law*, and doth he not here confess with me that the Gospel is called the Law of Faith, in *Rom.* 3. 27? How is it possible then that he should recover it to its right sense from which I had wrested it; Since I did not give any sense of it, but only quoted it to shew that in the Holy Scripture, the Gospel-Covenant is called a *Law*, *the Law of Faith*; and that the brethren ought not to be displeased with us, for calling the Gospel a *Law*, *because* the *Holy Scripture expressly calls it a Law and the Law of Faith.* Rom. 3. 27. Here (Disc. p. 59.) it is where he calls his book, a poor Writing; and if this Chapter together with the rest, do not prove it to be poor and blind and naked, I am much mistaken. But because I am a fallible Man, and liable to mistake, as other Men are; I will now affirm no such thing of his discourse; but will hear and consider what he saith for recovering Scripture to its *Right sense, from which I did not wrest it* first then p. 59. he says that by the words [Law of Faith.] In *Rom.* 3. 27. The Apostle means *no more* than that *Doctrine of Grace which declares a believing Sinner to be Justified by the Righteousness of Christ, which by Faith he receiveth.* But now what if a body should deny that the Apostle means *no more*, and should affirm that he *also* means that *the Law of Faith* is a Doctrine of Grace *which requires Faith*, as the receptive condition, or instrumental means of Justification *by the Mediator's Righteousness*? Might he not prove what he had affirmed, by an Argument taken from this Text, where the *Law of Faith* is expressly *opposed* to the Law of works [where is boasting then? It is excluded by what Law? Of works? Nay, but by the Law of Faith.] Thus, the Law of works is the Law or Doctrine which requires works that we may be justified by the Righteousness of our own works, which doth not exclude boasting. Therefore the Law of Faith, is the Law or Doctrine which *requires Faith*, that we may be Justified only by and for Christ the Mediators Righteousness, which doth exclude boasting. And further might not a Man for this Interpretation alledge the Testimony of our Confession of Faith, (which, Chap. 17. *Act.* 3. Saith, [that the Lord in the Covenant of Grace, (i. e. *the Law of Faith*) freely offers unto Sinners Life and Salvation by Jesus Christ, *requiring* of them Faith in him, that they may be saved.] But Mr. *G.* opposes two things to this. (1.) He saith this Interpretation doth not exclude boasting. (2.) It is contrary to the Judgment of all the right Protestants who have commented on the Epistle to the *Romans*. First he saith, p. 59. that this Interpretation *Doth not exclude boasting, but rather greatly promotes it: For why should not a Man Glory in his Faith, if it be an Act of obedience to this New-Law*, i. e. *this Evangelical Law of Faith, which by its statute makes his Justification to depend on this his performance?* I Answer, I do not know the tempers of all Men, nor of Mr. *G.* it may be for ought I know, that he or some other of like temper, doth really think that he might justly boast of and Glory in his Faith, if the Evangelical Law or New-Covenant did require Faith of him in order to his being justified by and for Christ's Mediatorial Righteousness. But I would ask such a Man a few questions. And (1.) What is a Man's believing that he may be justified? *Gal.* 2. 16. Is that believing a doing nothing, or a doing something? I hope, Sir, you will not say, that it is a *doing nothing*. For if it were a doing nothing, then *Paul's* meaning in *Gal.* 2. 16. Would be this, [we have believed in Jesus Christ, that we might be Justified by the Faith of Christ, that is, *We have done nothing in Jesus Christ, that we might be Justified by doing nothing of Jesus Christ.*]

Which

Which if it be not an abominable wreſting of the Apoſtles words, and a turning them into non-ſenſe; let all Men Judge that have the ſober uſe of their reaſon. But if you ſay, that believing in Chriſt, is a doing *ſomething*. I ask again, is that doing *ſomething*, the doing of ſome good thing, or ſome evil thing? I hope, you dare not ſay that it is a doing of ſome evil thing: And therefore you muſt ſay that it is a doing of ſome good thing. And then I ask again, is that good thing required and Commanded by any Law of God? or is it not at all commanded? If you ſay that it is not at all Commanded (nor forbidden) by any Law of God. Then I ſay (1.) That it is not *Morally good*, but of an indifferent middle nature between Moral good and evil. For what is not at all Commanded nor forbidden, is perfectly indifferent and neither Morally good nor evil. (2.) Then it follows neceſſarily that you are not at all bound to believe, and that you do not ſin, tho you never believe in Chriſt. (3.) Then it follows that to be juſtified by Faith, is to be juſtified by doing a thing indifferent. (4.) Then it follows that juſtifying Faith is of a contradictious nature, for it is good and not good. It is good, as is now ſuppoſed, and it is not good, becauſe it is not commanded by any Law of God. But if you chooſe the other Member of the disjunction, and ſay that Faith in order to Juſtification is required and commanded by ſome Law of God; then ſince that Law of God is not his poſitive Evangelical Law of the New-Co-venant, (for that you have now denied it to be, for fear of promoting boaſting) it remains that it muſt needs be the Moral natural Law only, which requires and commands Faith in Chriſt as indiſpenſably neceſſary to Juſtification in perſons of riper years But now, Sir, by your own Argument, *p.* 59. I prove that the Moral-natural-Law doth not require and command Faith as indiſpenſably neceſſary, to receive Chriſt's Righteouſneſs for Juſtification. For if a Man's juſtifying Faith were *An Act of Obedience to God's Moral-natural-Law*, *boaſting would not be excluded*. But rather a great occaſion would be given to promote it. For *Why ſhould not a Man Glory in his Faith*, if it be *an Act of Obedience* to the Moral-natural-Law, which hath made it indiſpenſably neceſſary to receive Chriſt's Righteouſneſs for Juſtification. He may then plead that he hath done what was required; and ſo he may as well claim pardon and a right to life, on the account of having done all that this Moral-natural-Law hath under the Goſpel made neceſſary to his receiving Chriſt's Righteouſneſs for his Juſtification: As *Adam*, if he had continued in his Primitive State, might have formed a Plea of his Right to life; for having diſcharged all that Duty which the Law of Works commanded and propoſed, as the condition of his being eternally bleſſed. Thus Mr. *Goodwin* is caught in his own Net, and he is held in it ſo faſt, that upon his Principles laid down in his Diſcourſe, he can never get out of it. Mr. *C.* indeed ſtrives to avoid this by maintaining, That we are juſtified by the Habit of Faith, and not by any Act of Faith required of us, and done by us; and though by this he contradicts the Apoſtle (*Rom.* 4. 24. and 10. 9, 10. *Gal.* 2. 16.) and Confeſſion of Faith, and Catechiſm, and all Proteſtant Divines that I know; yet that is nothing, ſo long as it ſerves a Turn. But for Mr. *G.* I am apt to think he will not take that courſe to extricate himſelf; for he hath ſtrenuouſly aſſerted in his Diſcourſe of the Goſpel, That Juſtifying Faith is a Duty commanded by the moral law (and ſo did Mr. *C.* before him): and here in this very Chapter under conſideration, he affirms, That Juſtifying Faith receives Chriſt's Righteouſneſs for Juſtification. But the Habit of Faith is it ſelf received, and doth not by it ſelf, without the Act, receive any thing at all.

But

But it may be ſome will ſay, Though this be a ſufficient Anſwer to your brother Mr. G. yet what if an Enemy to our Religion ſhould aſſault us with the ſame Argument, how would you anſwer it? To ſuch I ſay,

(1.) That he would be a very contemptible Enemy that ſhould uſe ſuch a Poor Argument againſt our Religion. (2.) I would tell him, That though our Faith in Chriſt be an Act of Obedience to the law of Faith, yet we ought not to boaſt of it, and that for this very reaſon (amongſt others), becauſe it is an Act of Obedience and Duty, *Luke* 17. 9, 10. Doth he thank that Servant, becauſe he did the things which were commanded him to do? I trow not. (Saith our Saviour) So likewiſe ye, when ye ſhall have done, *&c.* (3.) I would tell him, That we ought not to be proud, and to boaſt of our Faith, becauſe it is by the ſpecial diſcriminating Grace of God that we are enabled to believe, and that we actually believe in Chriſt for Juſtification, 1 *Cor.* 4. 7. *Who maketh thee to differ? and what haſt thou that thou didſt not receive? and if thou didſt receive it, why doſt thou glory, as if thou didſt not receive it?* (4.) I would tell him, That though our Juſtifying Faith be really an Act of Obedience to the Evangelical Law of Faith, yet we cannot glory that we are juſtified by it, as it is an Act of Obedience. For it is not true, That we are Juſtified by it under that formal conſideration, as it is an *Act of Obedience*; but we are Juſtified by it as it is graciouſly appointed by God to be the Condition of the New-Covenant, or to be the Receptive Applicative Condition, and Inſtrumental Means whereby we embrace Chriſt and his Righteouſneſs, and truſt to be juſtified and ſaved by him and for his righteouſneſs only. (5.) I would tell him, That tho our Faith in Chriſt be an Act of Obedience to the law of Faith, yet we cannot plead, That we ſhould be juſtified for our Faith, and our Obedience therein to the law of Faith; as *Adam* (if he had perſevered in his Innocency) might have pleaded, That he ſhould have been juſtified for his perfect Obedience to the law, and Covenant of VVorks; becauſe *Adam*'s Perſonal Perfect Obedience to the law of VVorks was to have been his intire juſtifying Righteouſneſs, for which he ſhould have been juſtified and lived: whereas our Faith and Obedience therein to the law of Faith, is not any the leaſt part of that juſtifying righteouſneſs for which we are pardoned, and have a right to eternal life; but it is only the ſpecial Condition, or Mean appointed by God, whereby we receive and truſt to the Mediator's Righteouſneſs, as that by and for which alone we are Juſtified and Saved. And by this it plainly appears, That though Faith be required by the law of Faith, yet that ſame law of Faith excludes boaſting. But,

In the 2d place, Mr. *G.* ſaith, This Interpretation is contrary to the Judgment of all the right Proteſtants who have Commented on the Epiſtle to the *Romans*. I Anſwer, That I have ſhewed before, that this is the very Interpretation of *Rom.* 3. 27. Given by the Authors of the *Dutch* Annotations, and of the aſſemblie's Annotations, and by Mr. *Mayo* in the ſecond Volume of *Pool's* Annotations. And with them agrees Mr. *Dickſon*, whoſe words on *Rom.* 3. v. 27. 28. *Arg.* 10. Are as followeth, [*Becauſe by the Law of Faith or Covenant of Grace, which requires Faith to our Juſtification by the Righteouſneſs of another, Man's boaſting in himſelf is excluded*, &c. And the learned *Stephanus De-Brais* in his Paraphraſtical *Analyſis* of the Epiſtle to the *Romans*, on *Rom.* 3. *v.* 27. Having ſhewed that the Law of works doth not exclude boaſting, He adds. [* *There remains therefore, the Goſpel-Law, crying, believe*

* Reſtat ergo lex Evangelica clamans, *Crede et Salvaberis*, quæ Juſtificationis noſtræ norma ſit, *&c.* Stephan. De-Brais, Epiſt. ad Romanos Analys. Cap. 3. p. 58.

and

and thou ſhalt be ſaved, which may be the rule of our Juſtification, &c. I could add many to theſe; but it may be Mr. *G.* will ſay, that tho theſe were Proteſtants, yet they were not *right* Proteſtants. For the word, *right*, ſeems to be put in on purpoſe, that he may have an evaſion, when preſſed with the Authority and Teſtimony of Proteſtant Divines, who are for our Interpretation and againſt his. But if he ſhould ſay that the Divines I have named are *not right Proteſtants*; yet I hope he will not ſay, that *Beza was* not a right Proteſtant, ſince he himſelf appeals to *Beza*. p. 60. And therefore to *Beza* we will go, who in his large Annotations on *Rom.* 3. 27. Writes thus.

* *By what Law, that is, by what Doctrine? As ſometimes among the* Jews, *the word* Torah, Law, *ſignifies in general, a Doctrine which preſcribes any thing: Accordingly the Apoſtle calls the Goſpel, the Law of Faith*, i. e. *a Doctrine which propoſes ſalvation, on condition, if thou believeſt, which very condition God alſo gives us power to perform; and this is oppoſed to the Doctrine*, (to wit of the Law) *which propoſes Righteouſneſs and Salvation with the condition, if thou ſhalt do all, which Chriſt alone in himſelf could and did perform for us.*] Thus *Beza*. In whoſe words, the world may ſee plainly. That (1.) He ſays the word *Law* among the *Jews* ſignifies indeed a *Doctrine*, but a *Doctrine* that preſcribes ſomething. (2.) That the Law of works is a Doctrine that preſcribes works, of perfect obedience, as the condition of life. (3.) That the Law of Faith or Goſpel, is a Doctrine which preſcribes Faith as the condition, and which propoſes ſalvation upon condition of believing. (4.) That the condition of the Law of Works, none but Chriſt hath performed or could performed (5.) That God gives us *power* to perform the *condition* of the Goſpel, or the condition which the *Law of Faith requires to juſtification*. And that in *Beza's* Judgment the Law and Doctrine of Faith obligeth us to believe in order to Juſtification, is evident alſo by what follows; where he ſaith that it doth (*flagitare*) *require* Faith of us, and Faith only as that whereby we apprehend and receive the Righteouſneſs which Chriſt hath purchaſed for us, and freely gives unto us for our Juſtification. And altho he hold that the Law of Faith obligeth us to believe in Chriſt for Juſtification, yet he ſhews how it excludes all boaſting. Now this is the very ſenſe which we give of the Law of Faith, that it is ſuch a Doctrine of Grace as hath the force of a Law and obliges us to believe, and propoſes and promiſes to us, the great bleſſing of free Juſtification by Chriſts imputed Righteouſneſs upon condition, if we believe; which condition God gives us power to perform. This being as clear as the light, with what Conſcience did my Reverend brother tell the world in Print that *Beza* was for him againſt us, and that *Beza* gives the ſame ſenſe of *Rom.* 3, 27. Which he gives. And of this he gives no other reaſon, but this, that *Beza* calls the Law of Faith a *Doctrine* which can be no Argument of his denying that the Law of Faith commands Faith, becauſe in the very ſame place he calls *The Law of works a Doctrine, likewiſe*: And yet it is confeſt by all, that the Law of works commands works. Here again the poverty of Mr. *G's.* diſcourſe appears, and not only

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* διὰ ποίου νόμου, per quam legem? *i. e.* qua Doctrina? ſicut interdum Hebræis, תורה *Torah* in genere eſt doctrina quæ aliquid præſcribit, qua ratione Evangelium vocat legem fidei *i. e.* doctrinam quæ ſalutem proponit ſub conditione, ſi credideris, quam et ipſam deus dat nobis ut præſtare poſſimus, oppoſitam doctrinæ quæ juſtitiam et ſalutem proponit cum conditione, ſi omnia feceris, quam unus Chriſtus in ſeſe pro nobis, et implere potuit et implevit, *&c.* Beza in *Rom.* 3. *v.* 27.

that

that, but its nakedneſs too; In ſo much that it wants a covering to hide its ſhame and by this I hope Mens eyes will be oppened to ſee what credit is to be given to him, who thus ſhamefully abuſeth *Beza* by clipping his Tongue, and not ſuffering him to ſpeak the truth; but fathering upon him an opinion which is moſt evidently contrary unto his words. 2. Here likewiſe I deſire it may be obſerved that in the old *Geneva* Tranſlation of our *Engliſh* Bibles, which is of an hundred years ſtanding at leaſt, there is this ſhort *note* on *Rom.* 3. 27. [*By what Doctrine? Now the Doctrine of works hath this condition joyned with it, if thou doſt; and the Doctrine of Faith, hath this condition, if thou believeſt.*] Altho then of old, our forefathers *by Law of Faith*, underſtood a *Doctrine of Faith*, yet they held it to be *ſuch a Doctrine*, as preſcribes the duty and requires the condition of believing; and that makes it to be an *Evangelical Law* juſt as we hold it to be.

What he talks in pag. 60. 61, 62. Of all the Popiſh Commentators on *Rom.* 3. 27. And of *Eſtius* the *Jeſuit*, &c. Is nothing but *ad populum phaleræ*, and is partly impertinent, and partly ridiculous.

(2.) *Secondly*, He ſaith, That *Gal.* 6. 2. refuſes to ſerve *my* deſign. But I anſwer, It's plain from the *Apology*, page 22. line 16, 17. that my whole deſign in quoting *Gal.* 6. 2. was to ſhow, that the Scripture calls the Goſpel-covenant a *Law*; and ſo it may be called there, notwithſtanding of what Mr. G. ſays to the contrary. For though the words *Law of Chriſt*, do not import the whole of the Goſpel-covenant, yet they import a part of it, to wit, the *preceptive part*. For certainly he that loves his Neighbour, as Chriſt loved him, doth believe in Chriſt with a Faith working by love; and he that ſo believes in Chriſt, doth certainly fullfil the Condition of the Goſpel-Govenant, and by Conſequence he that loves his Neighbours as Chriſt loved him doth, fulfill the condition of the Goſpel-Covenant, or Law of Grace, which is the Law of Chriſt. As to what Mr. G. objects, That *Eſtius* on the place affirms, that Chriſt is given to men as a Legiſlator, whom they may obey. I anſwer, That Dr. *Owen* affirms the ſame thing, as is evident by his expreſs formal words quoted before in the Remarks on the 7th Chapter. It is true, he doth not there prove Chriſt to be a *Legiſlator*, from *Gal.* 6. 2. but that is no matter; he affirms that he is a *Legiſlator*, and then he hath an Evangelical law. And this being a Truth, I, for my part, do like it never the worſe, becauſe an Adverſary believes it. I wiſh our Adverſaries, both Papiſts and Arminians, did with us receive not only that, but all other Truths. If Mr. G. ſay, that the word *Goſpel*, or *Goſpel-Covenant*, is not expreſſed in *Gal.* 6. 2. I anſwer, Nor did I ſay that it is: But there is expreſly the word *Law*, and I thought that ſufficient to the purpoſe, for which I quoted that Text. And though I ſhould paſs from that Text, to pleaſe my Reverend Brother, yet the other Texts do abundantly anſwer my whole deſign, and prove, that the Goſpel is expreſly called a *Law*, in Scripture.

(3.) And therefore it is not true which he ſays in the 3d place, That *Iſa.* 42. 4. is not effectual to prove my Aſſertion; for my Aſſertion there is, That the Scripture expreſly calls the Goſpel a law, which it really doth in that very place, as Mr. G. himſelf confeſſeth in Page 63. and I deſire no more to prove my Aſſertion, which only was concerning the word *Law*, its being there uſed of the Goſpel; but not at all concerning what ſenſe it is uſed in. I meddled not with the ſenſe of the word *Law*, *there* and *then*, and all that I ſhall do *now*, ſhall be to deſire the Reader to take the ſenſe not from me, but from Mr. *Pool*, in theſe words, "*The Iſles ſhall wait for his Law*; i. e. *ſhall gladly receive his Doctrine*

* Pool's *Annotations on* Iſa. 42. 4.

and Commands from time to time.] Mr. G. ſeems to be afraid that the receiving of Commands from Chriſt will undo men: but Mr. *Pool* thought that the converted Iſles would gladly receive Chriſt's Doctrine and Commands. And it ſeems the Apoſtle *John* thought ſo too, and therefore ſaid, 1 *John* 5. 3. That his Commandments are not grievous.

(4.) There is one Text more, to wit, *Luke* 19. 27. which, he ſays, I urged to prove, That the Goſpel is a new Law with Promiſes and Threatnings. But that is another miſtake; for I did not urge it to prove *that*, but I quoted it to prove, That Chriſt *will account them his Enemies, and puniſh them as ſuch, who do not like his Goſpel, becauſe it is a Law of Grace which obligeth men to duty, with a promiſe of bleſſing* to the performers, and with a *threatning* of miſery and puniſhment to the neglecters, refuſers and deſpiſers. This is as clear as the light to any that reads and underſtands the *Apology*, Pag. 22 line 19, 20, 21, 22, 23. As for, *Rom.* 11. 26. which he quotes, I have ſpoken to it before, and ſhewed how he wreſts that Scripture.

Laſtly, For his wondering at my ſaying, That the Law (or Covenant) of Grace, is both new and old in different reſpects; I regard it not, if he had not been reſolved to cavil at my words, and to wreſt them from their genuine obvious ſenſe, he would have found in them no cauſe of wondering. Let any man of common Senſe and Honeſty read the *Apology*, Page 22. at the end, and Page 23. at the beginning, and then let him judge whether there be any thing in that part of it, but words of Truth and Soberneſs. So much for anſwer to the firſt part of his Eighth Chapter, concerning Texts of Scripture.

SECT. II.

In the ſecond part of his Eighth Chapter, he pretends to anſwer the Teſtimonies of Fathers and Proteſtant Divines, which I alledged in the *Apology*, to prove that *new law of grace*, are not *new words* of an old ill meaning. To all that he writes on this Head, one general anſwer might ſuffice, to wit, That he impertinently gives his *own ſenſe* of their words; whereas that was not the Original Queſtion, *In what ſenſe* the Fathers and Proteſtant Divines have heretofore called the Goſpel, *a law, a law of grace*; and ſometimes *a new law*; but whether they did ever ſo call it all? whether they did *ever uſe thoſe words, or whether they did not uſe them*; *and ſo whether the words be old, or but new, and of an old ill meaning?* This was the State of the controverſie, as manifeſtly appears by the *Apology*, Page 24. line 15, 16, 17, *&c.* And Mr. G. is ſo far from denying this matter of Fact, that he plainly confeſſes it, and moreover brings ſome other Teſtimonies to prove, That the Goſpel was called *a Law* by the Ancients, and by ſome modern Writers, as we have ſeen before. Now this was all that I deſigned to prove by the Humane Teſtimonies which I cited in the *Apology*. I might therefore ſtop here, ſince my Teſtimonies remain in full force with reſpect to the matter of Fact, for the Proof whereof they were alledged by me. But ſince Mr. G. hath endeavoured to pervert the ſenſe of my witneſſes, I will, *ex ſuper abundanti*, conſider what he hath ſaid to wreſt their words from their genuin ſenſe. And I begin with *Juſtin Martyr*. Mr. G. firſt confeſſeth that *Juſtin* called the Goſpel a *Law*, and if he had been ſo ingenuous to confeſs likewiſe that he called it a *New-law*, as he certainly did, and as I proved by his expreſs words, then he had confeſſed alſo, That I did very pertinently quote *Juſtin*, and that his Teſtimony clearly proved *the matter of fact*, for the proof whereof it was alledged, to wit, That *new law* is not a *new word of an old ill meaning*: but

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it ſeems we muſt not expect that Mr. G. will be ſo ingenuous as to confeſs *the whole Truth*.

Secondly, He ſaith, That by *law*, Juſtin *meant no more than* a new Doctrine of Grace, to wit, a Doctrine that requires no Duty of us at all: And this he pretends to prove by the Deſign which *Juſtin* had in anſwering *Trypho* the *Jew*: whereunto I anſwer, That *Juſtin* did not mean, by calling the Goſpel a *new law*, that *it is no more but a Doctrine of grace*, more excellent than the Jewiſh law and its ceremonies, which requires *no duty of us at all*: Nor doth any ſuch thing appear by the words and Deſign of *Juſtin*. Now to clear this, I will ſhew the True Occaſion of *Juſtin*'s mentioning the *new law*, or *Covenant*, and his real deſign in ſo doing, which my R. B. hath not faithfully done. The True Occaſion then was this, *Trypho*, the *Jew*, in the foregoing Page, 227. had confeſſed that *there were Precepts in the Goſpel, ſo great and wonderful*, that he doubted whether it was poſſible for any man to keep them; but withal he affirmed, That he did wonder alſo, that the *Chriſtians*, who made ſo great profeſſion of being of the True Religion, and of excelling all other men, and yet kept not the law of *Moſes*, obſerved not *the Solemn Feaſts and Sabbaths*, were not circumciſed, and moreover, truſted in a crucified man; did nevertheleſs hope to obtain any mercy from God, ſince they did not keep *his law*. Haſt thou not read (ſaid *Trypho*) That the man who was not circumciſed the Eighth Day, ſhould be cut off from his People, and that this was ordained alike, with reſpect to Strangers, and thoſe who were bought with money. This Covenant (ſaith the *Jew*) you Chriſtians deſpiſe, and regard not the Precepts of it; and yet ye would perſwade your ſelves, That you know God, though you do none of thoſe things which they do that fear God. If thou haſt any thing to ſay in thine own defence againſt theſe things, and canſt ſhew what ground you have to hope for mercy from God, tho you do not keep his Law; we ſhall moſt willingly hear thee. Thus argued the *Jew*. And hence it was, that *Juſtin* took occaſion to mention the *new law* and *Covenant*, in his Anſwer to the foreſaid Diſcourſe of the *Jew*; which Anſwer he thus begins:

" There never was, O *Trypho*! nor ever will be another God, beſides him who " created the whole world; and we have no other God than you, none but " that ſame God who brought your fathers out of *Egypt*: Nor do we truſt " in any other (for there is no other), but in him, in whom you truſt alſo, to " wit, the God of *Abraham*, *Iſaac*, and *Jacob*. And we truſt in him, and " hope to be ſaved, not by *Moſes*, nor by the Law, to wit, of *Moſes*. But *I* " *have read*, O Trypho, *that there ſhould be a latter or after-Law, and a Te-* " *ſtament or Covenant*, &c. As theſe words and what follows them, are cited in the *Apol.* p. 74. " *This New-Law or Covenant*, Juſtin *ſaith*, *all Men muſt* " *keep*, That would be ſaved. Then alluding to *Iſa.* 42. 6. He ſaith, Chriſt was given to be this Eternal and *latter-Law* unto us, and a ſure Covenant, after which there is neither Law, nor precept, nor Commandment. (How that paſſage of *Juſtin*, is to be underſtood, I have ſhewed before): Then he proves out of *Iſaiah* and *Jeremiah* that Chriſt was to come, and that through him God would make *this New and laſt Law*, or Covenant with his Church conſiſting *Jews* and Gentiles. And ſince God was to do thus, he concludes from the converſion of the Gentiles from Idols to Faith in the crucified Jeſus; and from their Holineſs of Life, and perſeverance in Faith and Holineſs to the Death that the *Meſſias* was already come, and that this was the New-Law and Covenant which the Chriſtians lived under, and according to the terms whereof they hoped to be ſaved through Chriſt believed on. For, ſaith *Juſtin*, we ar-

the true Spiritual *Iſrael*, the ſpiritual progeny of *Jacob* and *Iſaac* and *Abraham* (who in his uncircumciſion, by Faith obtained a good Teſtimony from God, and was bleſſed and called the Father of many Nations) even we who are brought near unto God by this crucified Chriſt. This he confirms from *Iſaiah* 55. *v.* 3. 4, 5. " Then tells them, this very Law, ye (*Jews*) diſgrace, " and vilify his New and Holy Covenant (where he manifeſtly diſtinguiſhes " the *Covenant* from the Lord himſelf) neither do ye to this day receive it, " nor repent of your evil deeds. The *Legiſlator* is come and preſent, and " you ſee him not. The poor receive the Goſpel, and the blind ſee, but you do not underſtand. Then he tells them that they needed another Spiritual Circumciſion, and Sabbath and Unleavened bread and waſhing: That God was not like them, pleaſed with thoſe external Rites and Ceremonies, but that now by the *New Law and Covenant*, he called them to true Evangelical Repentance, and Faith in the Blood of Chriſt, which alone can waſh away ſin and expiat the guilt of it. To prove this he cites thoſe Scriptures mentioned by Mr. *G.* he ſtops not there, but goes on and tells the *Jews* that their External Rites, Waſhings and Sacrifices, were but Types and Shadows of the inward Spiritual Waſhing and Purification of Gods People by the Blood, Spirit and word of Chriſt. Wherefore he exhorts *Trypho*, and his Company to " Faith and Repentance according to the Tenour of the New-Covenant: " And that he doth in the words of *Iſaiah* Chap. 55. from *v.* 3. To the end. Now this was not the old Law and Covenant of works; but the New Law or Covenant of Grace, which *Juſtin* in the words of *Iſaiah* Preached to theſe *Jews*. [Τὸτό ἐϛιν ὃ ἀξιῖ ὑμᾶς ὅτος ὁ καινὸς νομοθέτης.] pag. 231. This is that very thing, which this *New Law-giver* Judges fit and meet to require of you. From the premiſſes it is manifeſt, that *Juſtin* did not think the *New Law* or Covenant, to be a Doctrine of Grace in *ſuch a ſenſe* as to *require nothing of us* at all; for there, and through the whole Dialogue, he ſhews that Faith and Repentance, and Evangelical obedience are required by the Goſpel-Law and Covenant, and ſays expreſly that this Covenant all Men muſt *keep* that would obtain poſſeſſion of the Inheritance of God. Thus he Anſwered the *Jew's* objection, and ſhewed that Chriſtians had ground to hope for Mercy and Salvation, tho they kept not the old Sinaitical Covenant becauſe they had received from God a *New-Law and Covenant* of Grace which they *kept*, and *keeping* it they were ſure to obtain the pardon of their Sins, and ſalvation of their Souls, through the Blood and Death of Chriſt the Mediator and ſurety of that New and better Covenant. That this is the true ſenſe of *Juſtin* is evident by what I quoted out of him before in my remarks on Mr. G's. 7th Chapter; by what I have here related concerning the *Jew's* Objection, and his Anſwer to it, which was the true occaſion of his mentioning *the New Law and Covenant*; And by what he writes in pag. 243. 263, 323, 327. I might now paſs from *Juſtin* to a vindication of the Teſtimonies of *Cyprian* from the exceptions made againſt them by Mr. *G.* if another Reverend Brother in his niblings at our *Apol.* had not pretended to prove In his Book on *Rom.* 4. That I impertinently quoted *Juſtin Martyr*. His words in pag. 35. Are theſe " [I ſhall (ſaith Mr. *C.*) only inſtance his firſt citation out of *Juſtin Martyr*, and I am willing to be " Judged by any of the Subſcribers that will take the pains to read it, if *Juſtin intends any thing more*, than the recommending the Chriſtian Conſtitution, and proving it preferable to the *Moſaical*; for he ſays, This *new law* is po-

" posterior to *Moſes* his Law; but the *Apologiſts new Law* has been ever ſince the " Fall of *Adam*. Thus Mr. *C.* whoſe Arguments are to be conſidered before I paſs any further.

I anſwer then thus, That *Juſtin* intended the recommending of the Chriſtian Conſtitution of the Covenant af Grace, and proving it preferable to the *Moſaical*, was never denied by me, (tho *I* deny that he intended *no more* than the recommending of it in Mr. *C.* his ſenſe;) for *I* did and do moſt firmly believe, That that was part of his Deſign; and the other part of it was to prove againſt *the Jew*, That the New Law, or Covenant of Grace, was now to be kept, as it is in its Chriſtian Conſtitution; and that the keeping of it *as ſuch*, was ſufficient to the obtaining of ſalvation; and that the keeping of it in its *Moſaical Conſtitution*, or form of Adminiſtration was not now neceſſary as *Trypho* pretended. But then, good Sir, conſider that in proſecution of that deſign, he expreſsly calls the Chriſtian conſtitution of it as ſuch *a New-Law* and Covenant of the greateſt or moſt excellent Authority of all, which all Men now muſt keep, whoſoever they be, that would obtain poſſeſſion of the Inheritance of God. Now I appeal to all Men of Common ſenſe and reaſon, if withal they have but common honeſty, whether this citation was not very pertinent to my purpoſe, which was to prove that the *accuſer of the brethren* had aſſerted a notorious falſehood, in matter of fact, in ſaying that *New-Law* of Grace was a *New-word* of an old but ill meaning. To convince him of falſehood in this *matter of fact* (as I expreſsly declare in pag. 24. lin. 16. 17, 18, 19. *&c.*) Was what I mainly intended in quoting *Juſtin Martyr* with others, who expreſsly mention the words, *New-Law* and *New-Law of Grace*, in a good ſenſe and meaning, long before we were born. And I am ſure the words I cited out of *Juſtin* with the words of my other Witneſſes, do clearly and effectually prove what I alledged them for. And if my Reverend brother, be willing to be Judged (as he ſays he is) by any of the Subſcribers after they have read the place, whether he did not ſay true, that *Juſtin* was not pertinently alledged in the *Apology*; I now tell him plainly, that he will certainly be Condemned by them as to this matter; for aſſuredly ſeveral of the Subſcribers have read the place in *Juſtin*, and do Judge that it was cited very pertinently to the before-mentioned purpoſe. And Mr. *C.* himſelf doth not deny, but confeſs that *Juſtin* called the Goſpel a *New-Law*, for the Covenant in its Chriſtian conſtitution is the Goſpel, and he confeſſes that that was the thing which *Juſtin* called a *New-Law*. But Mr. *C.*

Obj. (1.) *Juſtin ſays that this New-Law is poſterior to* Moſes *his Law; but the Apologiſt's New-Law has been ever ſince the Fall of* Adam.

Anſ. 1. What he calls the Apologiſt's New-Law, is not the Apologiſt's, it is not a Law of the Apologiſts own invention, but it is the *Lords own New-Law*, or Covenant of Grace. This brother by this paſſage, brings to my mind what I cited before out of Mr. *Bradſhaw* on the 2d *Theſſal.* his words are, [*When the Goſpel requireth any thing at your hands, which ſhall any ways croſs your corrupt deſires, you are preſently offended and incenſed againſt us, that are the poor Miniſters thereof, as if it were our own Goſpel, and the Law of our own will, which we propound unto you. But know you this, whoſoever you are, that it is Chriſt Jeſus our Saviour, that in our perſons, you are offended withal,* &c.] See the reſt, before. (2.) I Anſwer, it is not true that according to the *Apology*, *this New-Law or Covenant of Grace as we Chriſtians have it* (and we have it in its Chriſtian conſtitution) hath been *ever ſince the Fall of Adam*. The Apology ſaith no ſuch thing, but the quite

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contrary. For there in the *Apology*, I diſtinguiſh and ſay, that this *Law of Grace*, or Goſpel-Covenant, is both New and Old in different reſpects, and I affirm *expreſsly* in ſo many formal words, that the Law of Grace, *As we Chriſtians have it, is called new, becauſe we have the neweſt and cleareſt, and laſt edition of it.* pag. 22. lin. 48. 49. And again in pag. 23. lin. 5. 6. *That it will continue in its neweſt and excellenteſt form unto the end of the world.* Whence it manifeſtly appears, that the *Apology* doth not ſay that the *New Law of Grace* in its *laſt and cleareſt edition*, and in its neweſt and excellenteſt form of Adminiſtration, as we Chriſtians have it, and as it is to continue unto the end of world; *Has ever been ſince the Fall of Adam*, and that it was before the Law of *Moſes*: On the contrary any Man who is not blind may ſee that we hold with *Juſtin*, that the *New-Law thus conſidered*, is indeed the *New-Goſpel-Covenant in its Chriſtian conſtitution*, and that it is *Poſterior* to the Law of *Moſes*, and *preferable* to it. But now tho *in this reſpect* the Evangelical-Law of Grace (*as we have it*, in its laſt and excellenteſt form of Adminiſtration) be *newer* than the Law of *Moſes*, yet (1.) It follows not by any true *Logick*, that therefore it is a new device of the Apologiſts. Nor (2.) Doth it follow that *the ſubſtance* of the ſame New-Law or *Covenant of Grace*, hath not been in the Church ever ſince the firſt promiſe of Grace made to our firſt parents after the fall; as in the *Apology* pag. 23. l. 1. 2, 3. I aſſerted it to have been; and ſo to have been old *in that reſpect*; tho it be alſo *New in reſpect of the form of Adminiſtration*, In which Chriſtans have had it ſince Chriſts time, and will continue to have it till his ſecond coming again. I hope Mr. *C.* will not deny but that the *eſſence and ſubſtance* of the Goſpel-Covenant, hath always ſince the Fall of *Adam*, had a being in the Church of God, tho it hath been under ſeveral forms of Adminiſtration, and we have it now under its laſt, neweſt and excellenteſt form, and therefore *as ſuch* it hath been uſually called the *New-Law* by Chriſtian Writers, even by the pureſt and ancienteſt of them ſince the Apoſtles. If my *R. B.* think that the Goſpel-Covenant as to the *ſubſtance* of it, hath not been always in the Church ſince the Fall of *Adam*, tho in reſpect of its Chriſtian form of Adminiſtration it be poſterior to the Law of *Moſes*, let him ſpeak out, and ſee what will be the iſſue.

Obj. 2. But *Juſtin* (ſays Mr. *C.*) calls Chriſt *the New-Law*, therefore he took not, *Law*, in a ſtrict ſenſe.

Anſ. Indeed it is true that when *Juſtin* called Chriſt the *New-Law* he did not ſpeak in a *ſtrict and proper ſenſe*, but in a figurative and metonymical *ſenſe*, as was ſhewed before. But what then, I beſeech you? will any ſober Man ſay that becauſe *Juſtin ſometimes wrote figuratively*, therefore he always did ſo, and *never at all properly*? Or that becauſe he wrote figuratively, *When he ſaid, Chriſt is the New-Law, therefore* he wrote figuratively *when he ſaid not, that Chriſt is the New-Law*, but ſaid expreſsly (as he is truly quoted in the *Apol.* pag. 24.) That Chriſt is [ὁ καινὸς νομοθέτης,] *the New-Law-giver.*

Obj. 3. But *Juſtin* (ſays Mr. *C.*) calls this Law a Teſtament, 8 times in that page, and 97 Times in that Dialogue, and ſeldom, I think not above 4 times a *Law* (without the explicatory word Teſtament, added).

Anſ. (1.) I do not know certainly *how often Juſtin* calls the Goſpel, *a Teſtament*, and *how ſeldom a Law*, througout that whole Dialogue; for I have not had time, nor indeed thought it worth the while *to take the Poll:* but this I am ſure of, that Mr. *C.* is out in his reckoning, for *Juſtin* doth not, in that *Page* 228, call *this Law* Eight times [διαθήκη] *a Teſtament*; *Juſtin* hath the *Noun*, διαθήκη, *Teſtament*, or *Covenant*, but Seven times in that *Page*. And as for

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the Tranſlator, he hath the *Latin* noun *Teſtamentum*, Teſtament, not Eight times only, but Nine times. But the *Tranſlator* was not *Juſtin* himſelf, but *Johannes Langus*. Here then we find that Mr. *C.* is certainly out in his Reckoning: and if he hath miſtaken in Numbering how often the word (διαθήκη) *Teſtament*, or *Covenant* is to be found in one ſingle *Page*, What reaſon have we to believe that he is not much more miſtaken in numbering how often it is to be found throughout the whole Book? He that miſtakes in reckoning Eight, ſure is not to be truſted in reckoning 97; nay, ſince he puts the 8 into the 97, to make up his full number, he muſt be miſtaken in that number 97, as he is in the number 8. And, for ought I know, he may be much more miſtaken in the making up of his whole number: but it is not worth the while to inſiſt upon this any longer. And then for the other, *how ſeldom Juſtin* calls the Goſpel *a Law, whether more than four times*, I will not inſiſt upon that neither, though therein he is miſtaken alſo.

But I Anſwer (2.) That ſuppoſe it were true which he ſaith (as it is not true) nay, ſuppoſe *Juſtin* had called the Goſpel (διαθήκη) *a Teſtament*, not only Ninety ſeven times, but Ninety ſeven hundred times; and had but *twice* called it a *new-Law*; yet that would make nothing againſt us, but would make for us, and would fully anſwer the main end for which we cited the Teſtimony of *Juſtin*, which was to prove againſt our Accuſer, that *New-Law* is not *a new Word* of an old ill meaning. For here we ſee, that above Fifteen hundred years agoe, *Juſtin* uſed the word, and called it *a New-Law in a good ſenſe*; and our other Witneſſes add, that it is of *Grace*, *a Law of Grace*, which was the thing to be proved.

(3.) *Anſ.* What doth Mr. *C.* mean, by ſaying, That *Juſtin* calls it ſo often *a Teſtament*, and but *ſeldom a Law*, without the Explicatory word (*Teſtament*) added? Would he make ſimple people believe that *Juſtin Martyr* wrote in *Engliſh*, and uſed the *Engliſh* word *Teſtament* ſo often? I hope he did not deſign any ſuch thing. VVhy what then is the Myſtery? VVhy thus it is; *Juſtin* wrote in *Greek*, and the word he ſo often uſed is διαθήκη. Now it ſeems Mr. *C.* would make the VVorld believe, that the *Noun* διαθήκη *always ſignifies a Teſtament*, an abſolute *Teſtament*, or *Promiſe*, without any Condition; *but that it never ſignifies a Covenant, a Conditional Covenant, or Promiſe* of a benefit to them that ſhall perform the Condition preſcribed in the Covenant. But be it known to all whom it may concern, that if this was his deſign, it was no good one: For the *Greek* word (διαθήκη) doth not *always* ſignifie a *Teſtament* in his ſenſe, but it really ſignifies *both a Teſtament and a Covenant*: and therefore to obviate ſuch Cavilling, in the *Apology*, p. 24. l. 37, 38. In Tranſlating the Firſt Teſtimony out of *Juſtin Martyr*, I did twice render the word (διαθήκη) *Teſtament*, or *Covenant*; whereby the VVorld may ſee I uſed no little Tricks of Art, but down-right Honeſty in Citing and Tranſlating *Juſtin*; whereas, it ſeems, my Reverend Brother would have the word, διαθήκη, to be Tranſlated *Teſtament* only, and *not Covenant at all*; and this makes ſome ſuſpect, that there may be Perſons in the VVorld, who care as little for the word *Covenant*, as for the word *Law*; and, it may be, would be glad, if people were brought to believe that [*New-Covenant of Grace*] *is a new word of an ill-meaning*, as well as *New Law of Grace*. But I demand of Mr. *C.* whether it was not a *Covenant*, a *Conditional Covenant*, which God made with *Iſrael*, in the day when he took them by the hand to lead them out of the Land of *Egypt*? If he grant that it was, as *I* think it will

not

not be denyed, and if any ſhould deny it, it might be eaſily proved: then διαθήκη ſignifies a Conditional Covenant, and not an abſolute Teſtament only. For in *Heb.* 8. *v.* 9. διαθήκη is the word that is uſed by the Apoſtle, to ſignifie that *Moſaical* Covenant. And then in *v.* 10. the ſame word διαθήκη and no other, is uſed alſo to ſignifie the New and Better Covenant in its laſt Edition, which God hath made with the Goſpel-Church through Chriſt Incarnat. In like manner the ſame *Hebrew* word ברית, *Berith*, is uſed in *Jeremiah* 31. *v.* 32. to ſignifie the *Moſaical Sinai-Covenant*. And in *v.* 31, 33. it is uſed to ſignifie the ſaid new and better Covenant in its laſt and moſt excellent form of Adminiſtration. But ſo it is, that the *Moſaical Sinai-Covenant*, was a Conditional Covenant (otherwiſe how did the people break it, *Jer.* 31. *v.* 32.) therefore both the *Greek* word διαθήκη, and the *Hebrew* ברית, ſignifie a Conditional Covenant, a Covenant which preſcribes a duty and condition, and promiſes a benefit to them who perform the preſcribed Condition: And conſequently from the bare ſignification of the word διαθήκη, it can no more be proved that the Goſpel-Covenant is an abſolute Teſtament without any Condition, than it can be proved from the bare ſignification of the ſame word, that the *Moſaical Sinai-Covenant* was an abſolute Teſtament, without any condition: for the ſame word διαθήκη ſignifies both the *Covenants*. Now then if the ſaid Moſaical Covenant was a Conditional Covenant to the *Iſraelites*, though it be called διαθήκη, which ſignifies both a Covenant and a Teſtament; VVhy may not the Evangelical New Covenant be a Conditional Covenant (or Law of Grace) to us Chriſtians, though it be called διαθήκη, which ſignifies both a Covenant and a Teſtament. And ſince ſuch is the ſignification of the word διαθήκη, *I* am willing to be informed by my Reverend Brother, how *Juſtin Martyr* can reaſonably be thought to have added the word διαθήκη (or Teſtament) as Explicatory of the word *Law*, to *Trypho* the *Jew*; and to teach him, that by *Law* he meant nothing but an abſolute Teſtament; whenas by what *I* have ſaid it plainly appears, that *Juſtin* and *Trypho* both believed, That both the words *Hebrew* and *Greek* ſignified a conditional Covenant, which is the ſame thing with a Federal-Law. And that *Juſtin* believed this, is evident both by his quoting *Jer.* 31. *v.* 31, 32. in that very *Page* againſt the *Jew*, and alſo by his uſing the words νόμος and διαθήκη, to ſignifie the ſame thing. For as he is Quoted in the Apology, *p.* 24. he ſayes, that all Men, whoſoever they be, that would obtain poſſeſſion of the Inheritance of God, muſt now *keep this Covenant or Teſtament, which is of the greateſt Authority of all.* If all Men muſt keep it under the penalty of not obtaining poſſeſſion of the Inheritance of God, becauſe it is (κυριωτάτη πασῶν) the moſt excellent, and of the greateſt Authority of all; then it is plain, that it is a *Law* which preſcribes ſome Duty to *Chriſtians*, ſo that their obtaining of the Promiſed Benefit is ſuſpended, till they through Grace, perform the ſaid duty. From all which I may ſafely conclude that *Juſtin* believed the Chriſtian conſtitution of the Goſpel, to be *not only* a New Teſtament, but a New-Covenant alſo, and a New-Law of Grace; and this he affirmed that all Men might know it to be, ἐκ τῆς παρακολουθούσης δυνάμεως, by the powerful Grace of God which followed or Accompanied it. By what hath been ſaid it may evidently appear not only to the Subſcribers, but to all other

other intelligent Readers, that *Juſtin Martyr* was very pertinently cited in the *Apology*; and that both the *R.* brethrens exceptions againſt his Teſtimony are of no force at all, and have but given me, an occaſion to ſet the truth in a clearer light.

As for Mr. *C. His wiſhing that I had not attempted to prove the New-Law out of the Fathers, ſince* Daille *who was better acquainted with them, ſays it is in vain to make them Judges in many of the controverſies between us and the Papiſts, and yet the late queſtion concerning the New-Law is a more nice point.*

I Anſwer, that I freely confeſs my ſelf to be nothing, if compared with the great *Daille*, in that or any other part of Learning; yet I have a deſire to Learn of *Daille*, and he teaches me, that tho we are not to make them Judges in the controverſies between us and the Papiſts, yet we may make very good uſe of them; as he inſtances in his Treatiſe of the right uſe of the Fathers, *Engliſh* Tranſlation. pag. 183. 184, 185, 186, 187. And at the end of pag. 187. He ſaith, [*There ſometimes ariſe ſuch troubleſome Spirits, as will needs broach Doctrines, deviſed of their own heads, which are not at all grounded upon any principle of the Chriſtian Religion; I ſay therefore that the Authority of the Ancients may very properly and ſeaſonably be made uſe of, againſt the impudence of theſe Men: By ſhewing that the Fathers were utterly ignorant of any ſuch fancies, as theſe Men propoſe to the world, and if this can be proved, we ought then certainly, to conclude that no ſuch Doctrine was ever Preached to mankind either by our Saviour Chriſt, or by his Apoſtles. For what probability is there that thoſe Holy Doctors of former ages, from whoſe hands Chriſtianity hath been derived down to us, ſhould be ignorant of any of thoſe things which had been revealed and recommended by our Saviour, as important and neceſſary to ſalvation?*] Thus *Daille*.

(2.) I Anſwer that my *R.* brother quite miſtakes the matter, for the Apology did not alledge thoſe Fathers *As Judges in matter of right*, but *as witneſſes in matter of fact*. So it is expreſsly declared pag. 24. Of the *Apology* in thoſe following words [to prove this, *it being matter of fact*, there needs no more but to ſhew from the *Teſtimony of credible Witneſſes* who lived many hundred years ago, that *the words* (to wit, *New-Law of Grace*) are *not new*, but were uſed in the Chriſtian Church in a good ſenſe and meaning, *long before we were born.*] This was the thing for the proof whereof we alledged the Teſtimony of thoſe few Ancient Fathers. And we are ſtill perſwaded upon good grounds, that they ſpeak home to the point in queſtion, and do prove the accuſer to have aſſerted a notorious falſehood in matter of fact, in ſaying confidently in Print that *New Law of Grace, is a new word of an old but ill meaning.*

(3.) *Anſ.* We think it was very ſeaſonable and highly incumbent upon us, to bring forth the Teſtimonies of Fathers and other Orthodox Divines, who lived and died in the true Faith long before we had a being, when we were publickly accuſed in Print either through ignorance or malice, both of uſing new words, and of Preaching a New and Heretical Goſpel; and thereby, if poſſible, to convince our Brethren, that they were quite out, and that we were no ſuch perſons as they proclaimed us to be, that we uſed no other words, nor Preached any other Doctrine, than what had been uſed and Preached by Ancient Fathers, and Modern Orthodox Divines, who lived and died in the true Faith of Chriſt, many years before us, without being ſuſpected or accuſed of Preaching a New-Goſpel. And ſo much for Vindication of the pertinency of the Citations out of *Juſtin Martyr*.

In the next place Mr. *Goodwin* undertakes to ſhew that my citations out of *Cyprian* are not to the purpoſe. For (1.) Tho (ſaith he) *Cyprian* in his 11th Epiſtle *Speaks frequently of the Law of the Goſpel, yet he thereby means only that due Diſcipline, which ought to be obſerved in all the Churches of Chriſt.* I Anſwer, it is true that *Cyprian* there by the Law of the Goſpel, means Chriſt's Law of Diſcipline inſtituted in the Goſpel; but then it is as true that the ſaid Law of Diſcipline is a part of the Goſpel-Law; for it is an *adjunct or Appendix of the Goſpel-Covenant, or Law of Grace, in its Chriſtian conſtitution, or form of Adminiſtration.* Hence Dr. *Ames* ſaith, that Holy Diſcipline inſtituted by Chriſt, is a *part* of the Goſpel. His words are, [a] *But as it is a part of the Kingdom of Chriſt, ſo alſo in the ſame reſpect it is a part of the Goſpel, therefore they who reject Diſcipline, do neither receive the whole Kingdom of Chriſt, nor the whole Goſpel.*] Thus Dr. *Ames*, and the late Reverend Mr. *Gale*, who was Mr. *Goodwin's* Maſter, ſaith in his *Idea Theologiæ*, Chap. 8. Sect. 3. pag. 175. That by the Keys of the Kingdom of Heaven, is meant the Goſpel-Laws which Chriſt hath given to his Church, *&c.*

(2.) His exception againſt my other Citations out of *Cyprian's* firſt book to *Quirinus*, (where in his 10th and 13th Chapters, he expreſsly calls the Goſpel a *New-Law* and a *New-Yoke*) *Is that he meant no more by the New-Law, than what* Juſtin Martyr *did; that is, a New-Doctrine and Inſtitution of Grace.*

Anſ. (1.) Here Mr. G. confeſſes that *by New-Law Cyprian* meant as much as *Juſtin Martyr* and *no more.* But I have clearly proved from *Juſtin Martyr's* own words, that *by New-Law*, he meant the *New-Covenant-Law* which hath *precepts*, as well as promiſes, and by *its precepts obliges us to duty.* Therefore *Cyprian* by *New-Law*, meant the *New-Covenant-Law* which hath *precepts*, as well as promiſes, and by *its precepts obliges us to duty.* (2.) I Anſwer that this is as clear as the light at noon, from thoſe three Texts of Holy Scripture whereby *Cyprian* proves that a *New-Law of Grace* was to be given. For two of them to wit, *Iſa.* 2. 3. and *Mic.* 4. 2. expreſsly call the Goſpel a *Law*, as Mr. *Goodwin* himſelf confeſſeth; and the 3d Text to wit *Mat.* 17. 5. Contains in it one of the principal precepts of the Evangelical New-Law of Grace. For the words are, *This is my beloved Son in whom I am well pleaſed, hear ye him.* And if *there* be not a precept obliging to duty, there never was a precept either in Law or Goſpel. With what conſcience then, Mr. G. (who knew this) could endeavour to make the world believe, that *Cyprian by New-Law*, meant nothing but a Doctrine of Grace that requires no duty of Men at all; I know not, let him look to that: But this I know, that if I my ſelf ſhould put ſuch a ſenſe upon the foreſaid words of *Cyprian*, I ſhould by ſo doing not only put away a good Conſcience, but I ſhould alſo put off all ſenſe of ſhame. All the excuſe that I can make for my Reverend brother is, that (it may be) he was in too much haſte, and did not take time to conſider and weigh *Cyprian's* proofs, particularly his proof from *Mat.* 17. 5. That the Goſpel is a *Law* which hath not *only* promiſe but *precept.* (3.) I Anſwer that *Cyprian* ſays, that the Goſpel is a *New-Yoke*, and proves it by *Pſal.* 2. *v.* 1. 2, 3. and *Mat.* 11. 28, 29, 30. But Chriſt's *Yoke* ſignifies not only the promiſes to be believed, but alſo the precepts of the Goſpel to be obeyed; as was ſhewed before. And therefore *Cyprian* held the *Goſpel-Law* and Covenant to be a *Doctrine of Grace* which hath both promiſes to be believed and alſo precepts to be obeyed. But Mr. G.

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[a] Sicut autem eſt pars regni Chriſti, ſic etiam eadem ratione eſt pars evangelii—neque igitur totum chriſti regnum, neque totum evangelium retinent, qui rejiciunt diſciplinam, *Ames. Medul. Theolog. lib.* 1. Chap. 39. *Thes.* 12.

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objects that by *Cyprian's* words as I my ſelf have quoted them, it is evident that he meant not that the Goſpel is a *Law* which requires any duty at all. For he ſays, *That it is another Adminiſtration, and that by it, the old Yoke ſhould be made null and void.*

Anſ. A wonderful profound Argument this is, to prove that in *Cyprian's* Judgment the Goſpel is not a Law of Grace that hath any precept, becauſe it is an Adminiſtration, or a *Diſpoſition*, as the word in *Cyprian* is, (*lib.* 1. *ad Quirinum* cap. 11.) And as it is cited, *Apol.* pag. 25. But I pray Sir, why may there not be an Adminiſtration or Diſpoſition of a Precept, as well as of a promiſe? And why may there not be an Adminiſtration, or Diſpoſition both of precept and promiſe? Was there not plainly both precept and promiſe in the Law of *Moſes*? And yet it is written *Acts* 7. 53. That the People of *Iſrael* received the Law by the *Diſpoſition* of Angels, but did not keep it. But ſays Mr. *G.* according to *Cyprian* by *the New-Law of Grace*, the old intollerable *Yoke* of Ceremonial legal obſervances was removed. *Ergo*, it hath no precept obliging to duty. Wonderful acuteneſs! But however I will venture to deny the Conſequence, and put Mr. *G.* to prove it: For I want Faith to believe whatever he ſaith, meerly becauſe he ſaith it. And here I cannot believe him, becauſe with bleſſed *Cyprian* I believe God the Father himſelf ſaying, *This is my beloved Son in whom I am well pleaſed; hear ye him.* So much for vindication of the Citations out of *Cyprian.*

In the 3d place he comes to Holy *Auguſtin*, Diſc. p. 65. And ſays, that I force him to be a Witneſs, for the Goſpel-Covenant's being a New-Law.

Anſ. Dear Sir, by your own imprudent meddling with things that you ſeem not to have throughly ſtudied nor to underſtand, you force me contrary to my inclination, often to contradict you, and to tell you that it is not true which you ſay: And in this place particularly I am forced by you, to tell you that it is moſt untrue, that I force the words of Holy *Auguſtin.* For I cited him to prove that the words *New-Law* were not *new words*, but of Ancient uſage in the Chriſtian Church above 12 hundred years ago: And the Teſtimony which I quoted out of his book of Grace and free will. Chap. 18. Doth as clearly prove this, as ever *matter of Fact* was or can be proved by humane Teſtimony: For he *expreſsly* calls the Goſpel a *New-Law*, and he proves it to be a New-Law *of Grace.* And moreover, he teſtifies more than I cited him for. I cited him only to teſtify that the Goſpel was in old times called a *New-Law*, and he over and above teſtifies that it is a *New-Law, by which precepts are given unto Men.* This his words teſtify without the leaſt force or violence offered to them. But it is Mr. *G.* who would force *Auguſtin's* words to make them ſay what he never meant, yea, to make him deny, what he expreſsly affirms. Firſt, he forces *Auguſtins* words to make them ſay, what he never meant. For whereas *Auguſtin* ſays, that *precepts* are *given* unto Men by the *New-Law*, he would force him to ſay only that precepts are given in the books of the New Teſtament. Diſc. p. 66. l. 1. 2, 3. That this is a force put on his words, ſeems very evident by this, that *Auguſtin* by the *New-Law* did not mean the books of the New Teſtament, in which one may find both the Old and New-Law: But he certainly meant the Goſpel it ſelf, or the New-Covenant of Grace in its Chriſtian conſtitution, or form of Adminiſtration; juſt as by the *Old-Law*, he did not mean only the books of the Old Teſtament, in which according to him, the Old-Law was openly revealed, and the New-Law or Goſpel *lay hidden* and *vailed*; but he meant by the Old-Law, the Old-Covenant, or the Covenant in its old conſtitution and legal form of Adminiſtration.

(2.) He forces *Auguſtine's* words to make him deny, what he expreſsly affirms. For holy *Auguſtin* expreſsly affirms that even the Old-Law had promiſes. His words quoted by me, (*Apol.* pag. 25.) Are that " The Grace which " is come in the New-Law, was promiſed in the Old-Law. But Mr. *Goodwin*, in his diſcourſe p. 65. l. 31. 32, 33. Forces him to deny that the Old-Law had any promiſes; for ſaith he [That great light of his Age makes the difference between the New and Old-Law to be, that the Old-Law conſiſted *wholly* in precepts and commands, *&c.*] Now *he that* holds that the *Old-Law* conſiſted *wholly* in precepts and commands, doth *ipſo facto* hold that the Old-Law had no promiſe. By this I know aſſuredly that Mr. *G.* doth not underſtand the Principles of *Auguſtin*, and writes of he knows not well what. As to what he ſays at the end of the Paragraph, of his having reſcued *Rom.* 3. 27. From its perverted meaning; I need ſay no more than I have ſaid before for the clearing of that Text. I leave it to the intelligent Reader to Judge between him and me, and to Determine according to evidence, which of us hath perverted that Text. He that dare pervert the meaning of God's holy word, I wonder not tho he endeavour to pervert (tho ſhamefully enough) every humane word and Teſtimony that is brought againſt him.

(4thly, Mr. G. excepts againſt the Teſtomony of *Salvian* as not making for me, becauſe (ſaith he) it proves no more than that the Chriſtian-Law, or the Doctrine of Grace, was diſhonoured by ſome Mens abuſing it to Licentiouſneſs. I Anſwer, that *Salvian's* Teſtimony proves all, that it was brought for, and that was only to prove that in the 5th Century, the Goſpel-Covenant was called a *Law*, the *Chriſtian-Law*. This Mr. *G.* doth not deny, but inſinuates that by *Chriſtian-Law Salvian* meant nothing but a Doctrine of Grace, which hath *no precepts* and requires no duty of us at all. But if my *R. B.* once read over all *Salvian* and underſtand what he reads, I hope he will never be ſo ſhameleſs as to deny plain matter of fact. For if I be put to it, I ſhall (if the Lord will) prove by his expreſs words, that he called the Goſpel not only the Chriſtian-Law, but the *New-Law*, and that it is a *New-Law* which hath *precepts* that oblige to duty. Thus I have juſtified my citations out of the four Fathers, *Juſtin Martyr*, *Cyprian*, *Auguſtin* and *Salvian*, and have confirmed and ſtrengthened their Teſtimonies, by ſhewing that they prove what they were cited for, and more too. Now we muſt ſee what exceptions Mr. *G.* brings againſt my Modern Witneſſes.

And (1.) He excepts againſt *Bradwardin* becauſe he was a Papiſt. I Anſwer, behold here the Juſtice, and fair dealing of thoſe Men with whom we have to do! They bring *Bradwardin* to witneſs for them *againſt us*; and *then* he is a good witneſs, *tho he be a Papiſt*. But when we bring him to witneſs *for us* againſt them, then he is no good witneſs, and his Teſtimony ſignifies nothing *becauſe he is a Papiſt*. The truth is, we had not mentioned *Bradwardin* in this cauſe, if he had not been firſt publickly Summoned by Mr. G's good Friend *our Accuſer*, to witneſs againſt us. And if they will confeſs that they did fooliſhly in firſt mentioning him againſt us; they ſhall hear no more of him from us, as a witneſs againſt them. For I declare I do not at all value his Teſtimony *meerly as it is his Teſtimony*: And I think that in the *Apol.* I have ſhewed ſufficient reaſon why no true Chriſtian ſhould value his Teſtimony, meerly becauſe it is his Teſtimony: And that (with a *non obſtante*) notwithſtanding that high eſteem, which Mr. G. ſaith he hath obtained among Men. And yet becauſe it is in my Judgment unlawful to belye either the Pope or Devil; I muſt forbear ſaying either that *Bradwardin aſſerted works*, done by Grace *to be*

be strictly and properly meritorious, or that with incomparable ſtrength, and cloſeneſs of *reaſon*, he refuted the *Pelagian Hereſies in all Points*; till Mr. *Goodwin* hath clearly proved both theſe matters of Fact; for I have ſome reaſon to doubt *whether they be both true*; and as to one of them, I gave one reaſon of my doubting, in the *Apology*, p. 164. and another in p. 133.

(2*dly*,) He endeavours to elude the Teſtimony of the Profeſſors of *Leyden*, by ſaying, That they *only mean* that the Goſpel in a *large* and *improper ſenſe*, may be termed a Law, becauſe there are Precepts, Commands, and Threatings in the *Books* of the *New Teſtament*.

Anſw. Ah *poor Writing*, I would I had wherewithal to cover thy Nakedneſs; but that is out of my power: for the *Leyden* Profeſſors give no ſuch Reaſon why the Goſpel may be termed *a Law, becauſe there are Precepts, Commands and Threatnings in the Books of the New Teſtament*: But they ſay expreſsly (as cited in the *Apology*, p. 27.) that the Goſpel is ſometimes called a Law, becauſe it *alſo* hath its *Own* Commandments, and its *Own* Promiſes and Threatnings. Mark ye (1.) They do not ſay, *it may be improperly* called a *Law*, but that it is called a *Law*. (2.) They do not ſay, that it is called a Law, becauſe there are Precepts, Commands, and Threatnings in the *Books* of the New Teſtament, but becauſe it *alſo* hath its *own* Commandments, and its *own* Promiſes and Threatnings; that is plainly, That as the old Covenant of Works had its own Commandments, and its own Promiſes and Threatnings; ſo alſo the *Goſpel*, or *New Covenant of Grace*, hath its *own Commandments*, and its own Promiſes and Threatnings.

(3*dly*,) As the Promiſes of the Goſpel are *its own*, ſo are the Commandments and Threatnings of it *its own*; but the Promiſes are its own, becauſe they properly belong to it; then alſo are the Commandments and Threatnings its *own*, for the ſame reaſon, becauſe they properly belong to it. For the worthy and Learned Profeſſors make no difference, but ſay, that Commandments, Promiſes and Threatnings are all *its own*. Now this is the *very true reaſon*, why I, according to Scripture, *call* the Goſpel *a Law*. As for what Mr. G. *Diſc.* p. 67. cites out of *Polyander there*, it makes nothing againſt what he ſays *here*, in the paſſage now under conſideration: but at the moſt ſhews, that *Goſpel* is a word of various ſignification; which I have freely granted, and fully ſpoken to before. And as *Polyander* renounced the *Popiſh*, *Socinian* and *Arminian* opinion concerning the *New Law*; ſo do *I* and my Brethren renounce the ſelf-ſame Opinion. And yet in the ſence of the Orthodox, Ancient and Modern Divines, we believe the Goſpel to be a *New Law* of Grace, and which is the ſame thing in other words, a New Covenant of Grace, which hath Commands, Promiſes, and Threatnings of its own.

(3*dly*,) He endeavours to put by the Teſtimony of *Gomarus*, by ſaying, That he underſtood the Goſpel in its larger acceptation, when he called it a Law in the place cited by me, and pretends to have made this out in the 34*th Page* of his Diſcourſe, to which he refers his *Reader*.

Anſw. In my Remarks and Animadverſions on his Sixth Chapter, I have clearly and fully refuted that part of his Diſcourſe, and ſhewed how groſly he abuſes *Gomarus*, by wreſting his words to an abſurd ſenſe, which they are no ways capable of, to wit, that *there* the word *Goſpel* is not taken by *Gomarus* for God's Covenant of Grace only, but for all the ſecond part of the Bible, that is, all the Books of the New Teſtament. I proved from *Gomarus* his own words, that by the word [*Goſpel*] he neither did nor could underſtand *there*, all the *Books* of the *New Teſtament*; but that really he there underſtood

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by the Gospel, *the very Covenant of Grace it self, both discovered to, and made with Man, and recorded in the Books both of Old and New Testament*; and likewise that *there* he called the same Covenant of Grace, God's Law, *because of the duty required in it, and the condition prescribed by it.* To which I shall only add now, that in the *Apology*, *p.* 100. I cited the 29th *Position*, which *Gomarus* lays down next before the 30th that *here* is under consideration; and in that 29th *Position* he saith "That the Gospel is called God's Cove-"nant, because it promulgates the mutual Obligation of God and Men, con-"cerning the giving them Eternal Life, upon their performing a certain Con-"dition: and that it is called the Covenant, concerning free Salvation by "Christ, because God, in the Gospel, of mere Grace, publishes, and offereth unto "all Men whatsoever, on condition of true Faith, not only Christ, and perfect "Righteousness in him for Reconciliation and Eternal Life; but also he pro-"miseth unto his Elect, and perfecteth in them, the prescribed Condition of "Faith and Repentance.] These are *Gomarus* his own words truly Translated, which, together with his 30*th Position*, that next follows in order, do sufficiently refute Mr. G's Gloss, and may make him *Blush* for so grossly abusing that Great Man, and most Zealous *Anti-Arminian*.

(*Fourthly*,) Mr. G. having *passed over* the Testimony of Dr. *Andrews* the learned Bishop of *Winchester*, comes, in the last place, to Dr. *Twiss*, and pretends, by a short Answer, to take off his Testimony, and to shew, that it is nothing to the purpose: And his short *Answer* is, That all which can be concluded from the words of Dr. *Twiss*, *is only this*, That God hath appointed a set and stated order in our Salvation, according to which *He* proceeds.

I reply, That this *Answer* is *short* indeed; and that is no fault at all: but the fault of it is, that it is most *false*, as doth most evidently appear by Dr. *Twiss* his own express and formal words, quoted at large in the *Apology*. I appeal to any Man of common sense, that can read and understand *English*, if withall he be a Man of Common Honesty and Ingenuity, whether (1.) Dr. *Twiss* doth not say, that in the very Gospel there is a *Positive Law*, according to which God proceeds in his dealings with Men. (2.) That the said positive law is not only a *Law* to God himself, but that it is a *positive law to us, appointing unto us a set and stated order of walking, and prescribing a condition to be performed by us through Grace*, that we may obtain Salvation for the sake of Christ, and his Righteousness only. (3.) That the said order is, by necessary consequence, a *conditional order* with respect to us, and that it *is required* of us to observe the Conditional Order, and *to perform the condition*, in order to obtain the blessing and benefit promised conditionally in the Gospel. These three things are so evident by the words of Dr, *Twiss*, that it is needless to use further reasoning to make them more evident; and therefore I shall forbear doing it at present; and only refer the matter to the judgment of every understanding conscientious Reader, who shall be at the pains to peruse my Citations out of *Twiss*. Thus I have clearly vindicated all the Citations that Mr. *Goodwin* hath excepted against, and endeavoured to elude; and have shewed that they stand in full force, and do very pertinently prove the matter, for the proof whereof they were brought in the *Apology*: and that his Exceptions are so poor and mean, yea false and foul, that he had done more prudently, and had better consulted his own credit and reputation, as an Ingenuous Man, and a Scholar, if he had done by all my Witnesses, as he did by Dr. *Andrews*, passed them all over, and said nothing to them at all.

But before he make an end of his Eighth *Chapter*, he undertakes in *P.* 68.

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to inſtruct Miniſters how to deal with a poor dying Sinner; and (1.) when a Miniſter comes to viſit a Sinner on his Death-bed, that hath lived in Lewdneſs to that time of his Sickneſs; Mr. *G.* would not have him to adviſe and exhort, and in the Lord's Name to command and beſeech ſuch a ſinner to *do* any thing in order to his obtaining Salvation through the Mercy of the Father, the Meritorious Righteouſneſs of the Son, and the Grace of the Spirit; no, though the Miniſter know that the Man hath lived to that day in Unbelief and Impenitence, and in the practice of all manner of wickedneſs; yet he muſt have a care that he do *not exhort him to Faith in Chriſt, and Repentance towards God*: he muſt not tell him that Faith and Repentance are *both duties* indiſpenſably neceſſary to Salvation, *and required of him by the Goſpel-Covenant*; and *therefore that if now he do not believe in Chriſt with all his heart*, and *if now he do not repent unfeignedly of all his ſins, and pray to God through Chriſt for Grace to enable him ſo to do, he will be undone for ever*: But that on the other hand, if he *now cry to God* mightily for Grace to help him in time of need, and through Grace *now at laſt believe and repent*, and turn to the Lord in heart and affection; his many and great ſins ſhall be pardoned, and his Soul ſhall be ſaved through Chriſt, according to the Tenour of the New Covenant, or law of Grace. This muſt *not* the Miniſter do, becauſe *this would fright the wicked man and make him think, that the Miniſter were ſending him to Hell.* Well, but what muſt the Miniſter do then? why that Mr. G. tells us in the ſecond place, and the ſum of his Advice you may take, thus: Poor Sinner, by the Covenant of 'life and ſalvation, God requires neither Faith nor Repentance of thee, he re-'quires no Duty of thee at all by the Goſpel, for that is all Promiſe, abſolute 'Promiſe: but if God hath Decreed to ſave thee, he hath Bleſſings in ſtore 'for thee, and all Bleſſings of the Covenant are inſeparably linked together, and 'thou ſhalt have one and all of them: never trouble thy head then about Be-'lieving in Chriſt, and Repenting of thy Sins, for theſe are Duties which the 'Goſpel requires not of thee. But look thou on Faith and Repentance as 'Bleſſings given, not as Duties required by the Goſpel; and laying thy hand 'on thy heart, if thou findeſt the Bleſſings of Faith and Repentance there, then 'all is well, and thou mayeſt be aſſured of thy Intereſt in all other bleſſings. This, it ſeems, is *his way of viſiting the Sick*, and thus *he would Inſtruct* other Miniſters to Viſit them; and if we may believe himſelf, he hath, by this, ſufficiently anſwered that part of our *Apology* in *Page* 32, 33. which relates to this matter. But whether this be a ſufficient Anſwer, I am content, without adding one word more of Reply, to refer it unto the Judgment of the Intelligent and Godly Reader.

Remarks on his 9th Chapter.

MR. *Goodwin's* Deſign in this his laſt Chapter, is to make ſimple unlearned People believe, That our Opinion of the Goſpel's being a New Covenant, or Law of grace, which hath its own Commandments, and its own Promiſes and Threatnings, *doth too much agree* with the *Papiſt*, *Socinian*, and *Arminian* Opinion concerning the *New Law*. And it appears to be very dangerous to agree with them in that Opinion. Firſt, becauſe, as he ſays, 'The *Papiſts* do in 'that opinion, lay the ſureſt foundation for that dear Article of their Faith, the-

merit of works. Secondly, becauſe, the Arminians and Socinians do zealouſly eſpouſe it, as a moſt effectual engine to overthrow Juſtification by the imputed righteouſneſs of Chriſt. Whether this be altogether true of not is not my preſent buſineſs to enquire; if they really do what Mr. G. charges them with, they certainly do a very ill thing. And we are ſo far from agreeing with them therein, that we utterly deteſt and abhor it. And as we ſaid in the *Apol.* p. 39. So we ſay again, that 'To affirm that we agree with Papiſts, Arminians, or Socinians in this or any other opinion, that lays a Foundation for the merit of works, and is an effectual Engine to overthrow Juſtification by the imputed Righteouſneſs of Chriſt. is as falſe, as any thing that ever came out of the mouth of the Father of lies.' Since then we never hold the Goſpel to be a 'New-Law,' in the ſenſe that Papiſts, Arminians, and Socinians, hold it to be a New-Law, to wit which lays a Foundation for the merit of works, and is an Engine to overthrow Juſtification by the imputed Righteouſneſs of Chriſt; His many citations out of Popiſh-Schoolmen, and ſome out of *Socinus* and *Epiſtopius*, are *utterly impertinent* to prove our agreement with them in their Erroneous Doctrines.

I adviſe therefore my *R.* brother to forbear aſſerting, or inſinuating ſuch things for the future. He thereby doth himſelf more hurt, than he can poſſibly do unto us; for thoſe that know both him and us, will never believe any ſuch thing of us, upon his Teſtimony concerning us. He blames me for being ſo liberal in beſtowing Titles of diſhonour upon thoſe who differ from me, as to call them *Antinomians.* But Reverend Sir, where do I in the *Apol. call any* that differ from me, *Antinomians*, but *ſuch as are Antinimians*, and moſt of them were ſo called by ſound Proteſtants, before I was born, or was capable of underſtanding any thing of theſe matters? As for the *Congregational* brethren, I am ſure that in the *Apol.* I was ſo far from calling them *Antinomians*, that I declared I did not ſo much *as ſuſpect* them to be *Antinomians*, and highly commended many of them for their zealous and vigorous oppoſing of *Antinomianiſm.* If any of the perſwaſion of our Reverend Brethren have fallen into *Antinomianiſm*, that is no diſhonour to them from whoſe Principles theſe Men are fallen, ſo long as they themſelves continue ſtedfaſt, and indeavour to reclaim ſuch as at any time fall into any *Antinomian* error. My *R.* brother knows well enough, that it was his good Friend the *Informer and Accuſer*, who neceſſitated us, in our own juſt vindication to mention thoſe Names of diſtinction, and without that neceſſity put upon us, he ſhould never have heard of ſuch Names from me. And for his declaring that he will brand me, with none of thoſe hated Names, Diſc. p. 74. I thank him for *doing me juſtice*, ſince he *cannot* charge me with any erroneous opinion either of Papiſts, Arminians, or Socininians, *without doing me a manifeſt injury.* And yet within the compaſs of ſix lines (after he had declared *that he did not ſo much as think me* to be on the ſide either of Papiſts, Arminians or Socinians) he undertakes Diſc. p. 74. to prove that *the merit of works* which I diſclaim, *Is really included in my Hypotheſis.* And his Argument to prove it, we have in theſe following words. ['What is merit, but when the reward is due to ſome work done? 'Now if the Goſpel be in that reſpect a Law, that it requires duties as conditions of having a claim to its bleſſings, and promiſes them to the performance of thoſe conditions, then to them performed, tho of never ſo little 'conſideration, the bleſſings muſt be given, nor as the fruits of meer Grace, 'but as the reſult of a juſt debt.' This is his Argument whereby he would prove that the Doctrine of merit, is included in my Hypotheſis. It may be

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he learned this Argument from the *Papists*, when he was at *Rome*: but whether that be so or not, yet certain it is, that it is one of their *stout* Arguments for the Merit of Works, which they use against us; and our *Protestant Divines* have so often answered it, and Baffled it, that Mr. G. might have been ashamed to bring it again upon the Stage.

Answ. 1. many years ago, brought in the *Papists* urging this Argument for Merit of Works, against *Protestants*, and he gave it a clear *Answer*. His Words are, " *Eternal Life is promised to good Works*, Matth. 19. 17. 29. 1 Tim. 4. 8. *Jac.* 1. 12. *But a Promise made with a Condition of a Work, makes, that it may be said, That he who hath done the work, hath Merited the thing promised, and may justly demand it as a due Reward.*

Answ. 1. This is not rightly said, because what is given only on the account of a Promise, is not given on the account of Merit: For, it is one thing to say, thou owest me this, because thou hast promised it; and it is another thing to say, thou owest me this, because I have given unto thee, or done for thee that which is equivalent to it in worth and value. (3.) Those Promises, whereby Eternal Life is promised to good works, do not promise the right unto, but the Possession of Eternal Life. Therefore good works are not conditions antecedent, causal, and meritorious, but consequent, in respect of the right to Eternal Life; and preparatory, in order to the possession thereof. For Eternal Life is due to us by right of Inheritance, or Adoption of the Sons of God in Christ; whom it becomes to lead a life suitable to Sons.

And *Essenius* thus Answers the self-same Objection of *Bellarmin*, in these following words: † *He that hath rightly promised, ought to perform his Promise, in point of faithfulness, which is comprehended in universal Justice; but he is not always bound so to do, in regard of particular Justice. Nor is this the necessary effect of a Promise, that he who hath performed the condition annexed to the Promise, may be said to have right to demand the thing Promised, as a reward due to him on the account of Justice. For what if I should promise a poor Man that I will give him an Alms if he will come and call on me at my House; surely that Promise will not make it cease to be an Alms, nor will it, by reason of that Promise, become an act of particular Justice, or a Retribution of a Reward, as of due debt.*] Thus *Essenius* Answered that Argument of *Bellarmin* for the Me-

" Vita æterna promittitur bonis operibus, Matth. 19. 17. 29. 1 Tim. 4. 8. Jac. 1. 12. at promissio facta cum conditione operis, facit ut qui opus impleverit, meruisse rem promissam, eamque ut mercedem jure suo exigere posse dicatur. R. (1.) Non recte hoc dicitur, quia quod redditur ex promisso, non redditur ex merito. aliud enim est, si dicam, debes hoc mihi, quia promisisti, et aliud, debes hoc mihi, quia dedi tibi, seu feci hoc tibi. (3.) Promissiones illæ quibus vita æterna promittitur bonis operibus, non jus sed possessionem vitæ æternæ promittunt. Itaque bona opera non sunt conditiones antecedentes causales & meritoriæ sed consequentes respectu Juris ad vitam æternam, & præparatoriæ quantum ad ejus possessionem. Nam vita æterna nobis debetur jure hæreditatis, seu adoptionis filiorum Dei in Christo, quibus convenit ut vivant vitam filiis dignam: Joh. Henr. Alstedius in Turr. Babel destructa, p. 248.

† Qui benè promisit, promissis stare debet ratione fidelitatis, quæ in justitiæ universali continetur: non tamen semper ratione justitiæ particularis; neque promissio hoc efficit necessario, ut qui adjectam conditionem præstiterit, rem promissam tanquam mercedem ex debito, jure suo exigere posse dicatur. Quid si enim pauperi promiserim, me ei daturum eleemosynam, ubi me domi meæ, compellaverit; certè propter istam promissionem non desinet esse eleemosyna, neque fiet actus Justitiæ particularis, aut retributio mercedis ex debito. Essen. Compend. Dogmat. cap. 15. de Justific. Thes. 16. p. 563.

ne of Works; and Mr. G's Argument being in effect the very same, there needs no other Answer to be given unto it. And before he had so publickly made use of this poor *Popish* Argument, he should have considered the import of that Fifth Article of the 16th Chapter of our own Confession of Faith, where it is said expresly, that ['We cannot by our best works Merit Pardon of Sin, or 'Eternal Life at the hand of God, by reason of the great disproportion that is 'between them, and the Glory to come, and the infinite distance that is be'tween us and God, whom, by them, we can neither profit, nor satisfie for the 'debt of our former sins; but when we have done all we can, we have done 'but our duty, and are unprofitable servants; and because as they are good, 'they proceed from his Spirit; and as they are wrought by us, they are defiled 'and mixed with so much weakness, and imperfection, that they cannot en'dure the Severity of God's Judgment.] If my R. Brother had consider'd, understood, and believed this part of the Confession of Faith; he would never have taken it for granted, that *Merit is nothing but the dueness of a reward to some work done.* For, our Confession of Faith teaches us, that many things are necessary to make a work Meritorious, besides the Reward's being due to it. (1.) It is necessary that there be a proportion between the work done, and the blessing or reward promised. (2.) That there be not an infinite distance between Man the Worker, and God the Rewarder. (3.) That the Work done be profitable unto God for whom it is done. (4.) That before our Works can Merit the pardon of Sin, they must be able to satisfie God's Justice for the Debt of Sin. (5.) That our Works be not due to God, by vertue of his Command requiring them. (6.) That the Works be our own, done by our own strength. (7.) That they be most perfect, and done as well as they ought to be. These are the Conditions necessary to make a work Meritorious of pardon of sin and Eternal Life. And if these things be so; What deserves Mr. G's Question (*What is Merit, but what the reward is due to some work done?*) but to be hissed at? And yet for his information, that he may hereafter know my Principles better than he seems to do, I tell him, that in my Judgment, to speak strictly, the *Reward is not due to the Work*, nor to *the Worker for the Work's sake*; and yet I hold the Reward to be due; But to whom, and for whom? I *Answer*, The Reward, to wit, of Eternal Life, it is due to the Penitent Believer, in whose heart Christ dwells by Faith, and it is due to him by the *Promise* of God, who is faithful and cannot lie; and it is due to him *for the sake of Christ*, who, as he hath satisfied the Justice of God for all our sins, so he hath Merited for us all the Blessings and Benefits of the New Covenant from first to last. Now this being my Hypothesis, founded upon the VVord of God, and agreeable to our Confession of Faith, as I have fully and clearly proved in the foresaid Remarks on my Reverend Brother's Discourse of the Gospel, I refer it to all Men of Understanding, Sobriety, and Conscience, to Judge whether this be true which he sayes, *That the Merit of Works is really included in my Hypothesis.* At last, being conscious to himself that he can never prove that our Principle agrees with the *Popish*, *Arminian*, and *Socinian* Doctrines, as he had asserted in the *Contents* of his 9th *Chapter*; he gives over his Accusing us Falsly, and concludes with Counsel and Advice to *forbear such Phrases and Modes of Speech*, as by the Enemies of the Gospel are made use of to very ill purposes; and that is, to lay aside the use of the words *New Law*. VVhereunto I Answer, That I am very willing to be Counselled and Advised by those that are wiser than my self; and though I remember something of the *Fox* in the *Apologue*, yet I will agree with my Reverend Brother, that for my own part, I will forbear calling the Gospel-Covenant, *abso-*

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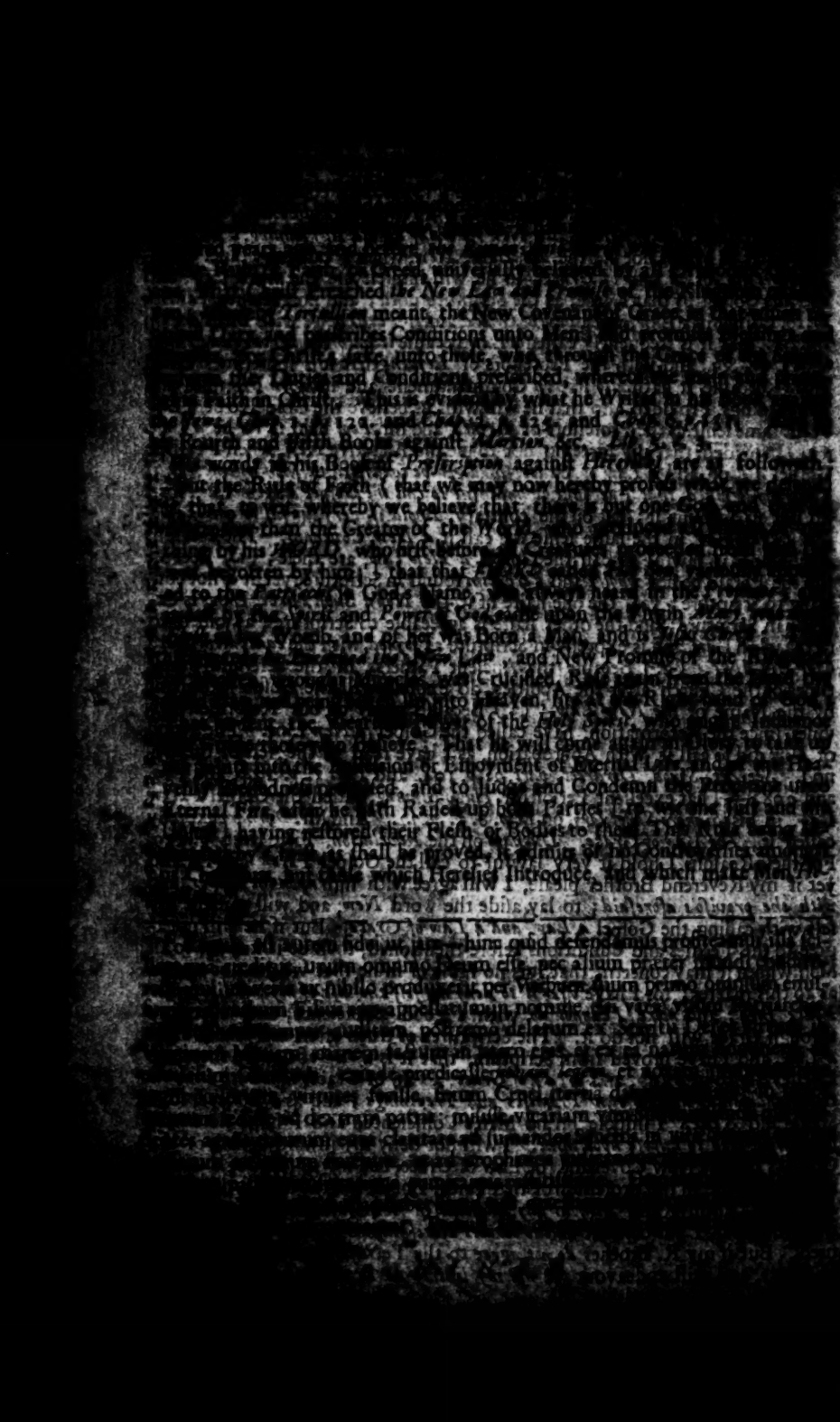
New Law, Words of New Law, without any Explanatory Addition; provided [illegible] for whom he Writes will grant, and Truth of [illegible] proved, to wit, that it is a *New Name, Fallacy* in matter of Fact, that *New Law of Grace, is a New Word of an old Ill-meaning*. Provided (2.) That as I shall not use the *Adjective, New*, when I call the Gospel Covenant *a Law*, or *a Law of Grace*, so he will himself use the word *Law*, and call the Gospel by that Name, as the Scripture doth; and not be *offended with me*, for calling it *a Law*, and *a Law of Grace*, and *for believing*, with Mr. *Paul*, on *Heb.* 2. 3. that it is frequently called *a Law* because *it hath the Nature and Power of a Law*, &c. and with the Professors of *Leyden*, that it is sometimes called *a Law*, because it hath *also* its *own* Commandments and its *own* Promises and Threatnings. Provided also that he will with us believe the Gospel to be *a Law* in the same sense, as the Professors of *Leyden*, and Mr. *Paul* hold it to be *a Law*. (3.) Provided, that my agreeing not to use the Adjective *New*, when I call the Gospel *a Law*, and *a Law of Grace*, *shall not be construed to such a sense, as if I thereby signified, that I account it unlawful to call the Gospel a New Law*, for I do not so account it; but on the contrary, *I hold it very lawful to call the Gospel a New Law*, in the same sense we call it *a New Covenant*. The Reasons why I hold it lawful to call the Gospel *a New Law*, are these; (1.) Because the the Phrase be not *wholly* and *Verbatim* found in Scripture, yet it is not contrary to Scripture; yea, the one halfe of it, the *Noun Substantive, Law*, is expressly in Scripture; and the other halfe is agreeable to Scripture, as joined to the word *Law*, and is expressly in Scripture as *joyned* with the *equivalent word COVENANT*. (2.) Because the Ancient Fathers, in the best and purest times of the Church after the Apostles, do expressly call the Gospel Covenant by the Name of *the New Law*. (3.) Because many of our Reformed Divines, since the Reformation, have called the Gospel *a New Law*. The Synod of *Dort* did so call it, with Approbation, as I have read in the Acts of the Synod. *See Act. Synod. Dordrect. part.* 2. *p.* 104. and *Part* 3. *p.* 112. and 139. and 208. —That excellent Person Mr. *Hugh Binning*, called the Gospel *a New Law*, in his *Sinners Sanctuary*, on *Rom.* 8. 2. *p.* 72. And Mr. *Durham* expressly called it, *The Law of Grace*. *Durham* on the *Revelation*. Fifth Edit. *p.* 259. For these Reasons I hold it very lawful to call the Gospel *a New Law*. And yet if my Reverend Brother please, I will agree with him *upon the termes*, and *with the provisos aforesaid*; to lay aside the word *New*, and will content my self with calling the Gospel *a Law*, *and a Law of Grace*. But if he will not agree to the Termes and Conditions before-mentioned, then be it known to all Men whom it may concern, that it is no fault of mine that we are not agreed as to this matter; for I have *offer'd to deny my self the use of my just liberty for Peace sake*; and *more I cannot do* with a good Conscience, and therefore through Grace will not do it. The Scriptures of truth often call the Gospel *a Law*, and I have proved from Scripture, that it is *a Law of Grace*; therefore I believe it to be *a Law*, and *a Law of Grace*, a Law of Grace, *that hath its own Commandments, and its own Promises and Threatnings*; and as I believe, so I Speak and Write. I impose on no Man's Conscience, and I hope no *Pretendant* will *seek to impose upon mine*. I will not deny my inward belief of the Gospel's being a New Covenant, or Law of Grace, but intend, through Grace, to live and die in the profession of that Faith. But as for the use of the words *New Law*, simply, and *without any Addition* of something that may explain their meaning, I am content *on the termes aforesaid*, to forbear it, as I *desired*. But if my R. Brother *do not agree* to the Termes mentioned, I am *at liberty*, and will endeavour to *use my liberty as Prudence and Charity*